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ABSTRACT

OF

Proceedings of the Grand Encampment

OF

KNIGHTS TEMPLARS AND APPENDANT ORDERS

OF

Freemasons—
Massachusetts and Rhode Island, —

FOR THE YEAR ENDING OCTOBER 27, A.D. 1865.

M. E. SIR WILLIAM SEWALL GARDNER, GRAND MASTER.

R. E. SIR SOLON THORNTON, GRAND RECORDER.

Instituted May 6, A.D. 1808.



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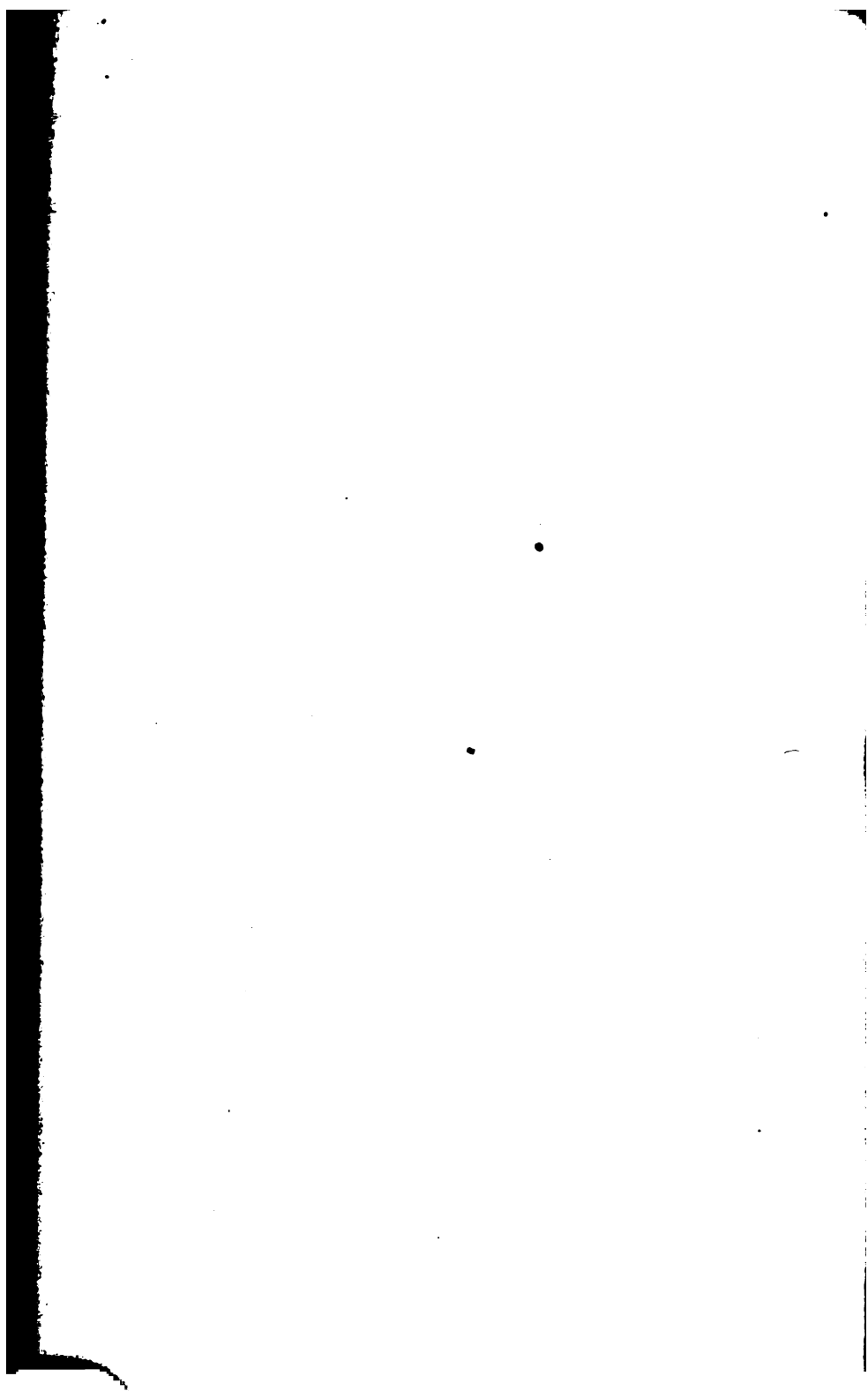
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ABSTRACT OF PROCEEDINGS.



Abstract of Proceedings
OF
THE GRAND ENCAMPMENT.

SPECIAL ASSEMBLY,

DEC. 29, 1864.

A Special Assembly of the GRAND ENCAMPMENT OF KNIGHTS TEMPLARS AND APPENDANT ORDERS OF MASSACHUSETTS AND RHODE ISLAND was held at the city of Lawrence, Mass., on Thursday, December 29, 1864.

Formed in due array, and opened the Grand Encampment in Ample Form at 7 o'clock, P. M.

Officers Present.

M. E. Sir WILLIAM SEWALL GARDNER	Grand Master.
R. E. Sir CHARLES HENRY TITUS	Deputy Grand Master.
R. E. Sir WILLIAM WILSON BAKER	Grand Generalissimo.
Sir CHARLES WHITLOCK MOORE (P. G. Master) as	Grand Captain-General.
R. E. Rev. Sir WILLIAM SPRAGUE STUDLEY . .	Grand Prelate.
Sir WYZEMAN MARSHALL as	Senior Grand Warden.
Sir THOMAS GREENLEAF GERRISH as	Junior Grand Warden.
Sir HENRY PHELPS PERKINS as	Grand Treasurer.
R. E. Sir SOLON THORNTON	Grand Recorder.
R. E. Sir SETH PERKINS MILLER	Grand Sword-Bearer.
R. E. Sir GARDNER TABER SWARTZ	Grand Standard-Bearer.
R. E. Sir WILLIAM FRANCIS SALMON	Grand Warder.
R. E. Sir EBEN FLAGG GAY	Grand Sentinel.

R. E. Sir William S. Studley, Grand Prelate elect, and Sir Seth P. Miller, appointed Grand Sword-Bearer at the Annual Assembly, were regularly installed into their respective offices.

The Grand Master stated that the special business to be transacted was the constitution of Bethany Encampment and the installation of its officers.

The Senior Grand Warden announced that the Knights of the new Encampment were formed in due array in their Asylum.

The Grand Encampment marched in procession (right in front) to the new Asylum, and, as the Grand Officers assumed their stations, the choir sung the following hymn :—

Be joyful in God, all ye lands of the earth,
O, serve him with gladness and fear;
Exult in his presence with music and mirth,
With love and devotion draw near.

O, enter his gates with thanksgiving and song,
Your vows in his temple proclaim;
His praise with melodious accordance prolong,
And bless his adorable name.

For good is the Lord, inexpressibly good,
And we are the work of his hand;
His mercy and truth from eternity stood,
And shall to eternity stand.

The Grand Warder conducted the Grand Prelate to the base of the triangle, when the following Lesson was read from Micah vii. 8-12 :—

Rejoice not against me, O mine enemy:
When I fall, I shall arise;
When I sit in darkness, the Lord shall be a light unto me.
I will bear the indignation of the Lord,
Because I have sinned against him,
Until he plead my cause, and execute judgment for me:
He will bring me forth to the light,
And I shall behold his righteousness.
Then she that is mine enemy shall see it,
And shame shall cover her which said unto me,
Where is the Lord thy God?
Mine eyes shall behold her:
Now shall she be trodden down as the mire of the streets.

In the day that thy walls are to be built,
In that day shall the decree be far removed.
In that day also he shall come even to thee from Assyria,
And from the fortified cities,
And from the fortress even to the river,
And from sea to sea, and from mountain to mountain.

CHANT BY CHOIR — "GLORIA PATRI."

PRAYER BY GRAND PRELATE.

Most gracious God, the giver of all good and perfect gifts, give thy grace, we beseech thee, to thy servants who are now to be constituted into an institution founded upon the Christian religion and the practice of the Christian virtues! Enlighten their minds more and more with the light of thy blessed religion and the everlasting Gospel, graft in their hearts a love of the truth, nourish them with all goodness, and of thy mercy keep them in the same. Take us all under the shadow of thy protection, and to thy service and glory may we consecrate our hearts, having faith in Thee, hope in salvation, and charity to all mankind, through Jesus Christ our Lord. Amen.

The Grand Prelate was conducted to his station.

The Deputy Grand Master, from the base of the triangle, addressed the Grand Master as follows : —

M. E. G. MASTER, — A constitutional number of Knights of the Valiant and Magnanimous Order of the Temple, duly instructed in the sublime mysteries of our Orders, having received from the proper authority a Warrant or Charter, authorizing them to hold a regular Encampment of Knights Templars, are now assembled for the purpose of being legally constituted, and having their officers installed, in due and ancient form.

The Grand Recorder read the Charter for Bethany Encampment.

The Grand Master directed the Senior Grand Warden to form a procession of the Grand Officers around the triangle, the choir singing the following hymn : —

We build with fruitless cost, unless
The Lord the pile sustain ;
Unless the Lord the city keep,
The watchman wakes in vain.

The Grand Master being at the apex, and the Grand Prelate at the base of the triangle, the Knights, kneeling, repeated the Lord's Prayer. March resumed.

In vain we rise before the day,
And late to rest repair,
Allow no respite to our toil,
And eat the bread of care.

The Grand Prelate, from the base of the triangle, read from the Epistle, Heb. xi. 1-10.

Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob; the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God.

The Grand Prelate announced the Holy Gospel from St. John xx. 24-29.

The Senior Grand Warden ordered the Knights to handle swords.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hands into his side, I will not believe.

And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

March resumed.

Supplies of life, with ease to them,
He on his Saints bestows;
He crowns their labor with success,
Their nights with safe repose.

The Grand Prelate, from the base of the triangle, the Knights repeating, read the Apostles' Creed.

The Knights repaired to their stations.

The Grand Master then declared (all rising): —

By virtue of the high power in me vested, I do now form and constitute you, my worthy Brethren, into a just and regular Encampment of Knights Templars, by the name and title of Bethany Encampment; and you are henceforth authorized and empowered to open and hold within the City of Lawrence a Council of Knights of the Illustrious Order of the Red Cross, an Encampment of Knights of the Valiant and Magnanimous Order of the Temple, and a Council of Knights of Malta, of the Order of St. John of Jerusalem, and to do and perform all such things as thereunto may appertain, conforming in all respects to the Constitution and General Regulations of the Grand Encampment of Massachusetts and Rhode Island, under whose authority you act. And may the God of your Fathers be with, guide, and direct you in all your doings.

CHANT BY CHOIR — PSALM XV.

Lord, who shall abide in thy Tabernacle?
Who shall dwell in thy holy hill?
He that walketh uprightly, and worketh righteousness,
And speaketh the truth in his heart.
He that backbiteth not with his tongue,
Nor doeth evil to his neighbor,
Nor taketh up a reproach against his neighbor.
In whose eyes a vile person is contemned;

But he honoreth them that fear the Lord.
He that sweareth to his own hurt, and changeth not.
He that putteth not out his money to usury,
Nor taketh reward against the innocent.
He that doeth these things shall never be moved.

The Grand Warder conducted the Grand Prelate to the base of the triangle, where he made the solemn Dedication : —

From time immemorial it has been customary for the Masonic Fraternity to dedicate the different departments of our Institution to different patrons. We dedicate our Lodges to St. John the Baptist, or the Evangelist; our Chapters to Zerubbabel, and our Encampments to St. John the Almoner. We do this, not in that superstitious sense in which the heathen employ the term when they set apart their temples for the worship of their imaginary deities; nor in that high and solemn sense in which Christians dedicate their Churches to the Great Jehovah; but we do it simply to testify our respect and esteem for the character of those who have been so eminently beneficial to our Institution, and that their examples may stimulate us to imitate their exalted virtues.

“To our Most Eminent and Worthy Patron, SAINT JOHN THE ALMONER, I do now solemnly dedicate this Encampment by the name and title of Bethany Encampment; and may the God of all grace abundantly bless you in your laudable undertaking; and may each one of its members so redeem his time that he may receive the joyful invitation, ‘Enter thou into the joy of thy Lord.’ Glory to God in the highest, and on earth peace, good will towards men.

“*Response by all the Knights.* — As it was in the beginning, is now, and ever shall be, world without end. Amen.”

CHANT BY CHOIR — “GLORIA IN EXCELSIS DEO.”

The Grand Warder at base of the triangle made the Proclamation of Constitution.

The Deputy Grand Master presented the first Commander appointed for the new Encampment to the Grand Master for installation, who ordered him to be conducted to the base of the triangle, where, kneeling, the Grand Prelate administered to him the official obligation, obtained his assent to the requisite charges, and solemnly implored the Divine favor in his

behalf. The Grand Master in Ample Form then installed Sir PARDON ARMINGTON M. E. Grand Commander of Bethany Encampment.

CHANT BY CHOIR — "GLORIA PATRI."

The Deputy Grand Master installed the remaining officers into their respective stations.

The Grand Warder, from the base of the triangle, made proclamation that the officers of Bethany Encampment were regularly installed into their respective stations, and that the Encampment was now prepared to act upon any business which may legally come before it; which was concluded by a flourish of trumpets.

CHANT BY CHOIR — "TE DEUM LAUDAMUS."

The Grand Master then delivered the following Address:—

There is a tradition among Masons, that, in the reign of the Roman Emperor Vespasian, Lodges were dedicated to St. John the Baptist; that, owing to the very many massacres and disorders which attended that memorable event of the destruction of the Temple by Titus, Freemasonry fell very much into decay. Many of the Lodges were entirely broken up, and but few could meet in sufficient numbers to constitute their legality. Under these circumstances, a general meeting of the Craft was held in the City of Benjamin, when it was observed that the principal reason for the decline of Masonry was the want of a Grand Master to direct its affairs. They therefore deputed seven of their most eminent members to wait upon St. John the Evangelist, who was at that time Bishop of Ephesus, to request him to take the office of Grand Master. He returned for answer, that, though well-stricken in years (being upwards of ninety), yet having been in the early part of his life initiated into Masonry, he would take upon himself that office. He did so, and thereby completed by his learning what the other St. John had accomplished by his zeal, and thus drew what the old records term a

line-parallel. After his decease, the Christian Lodges were dedicated to him and St. John the Baptist, they both being regarded as eminent Christian Patrons of Freemasonry. Since their time, there has always been represented in every regular and well-furnished Lodge a certain *Point within a Circle*, embordered by two Parallel Lines, representing St. John the Baptist and St. John the Evangelist, with the Book of Holy Scriptures upon the vertex of the Circle.

This emblem of "the point within a circle" is very ancient; and much has been written upon it by the friends and enemies of our Order. It is said to have been an emblem of great importance among the British Druids, who worshipped the sun. The Chinese and Egyptians also made use of it. By the Scandinavian priests and poets it was placed on the central summit of a rainbow, which was fabled to be a bridge, leading from earth to heaven; the emblem therefore represented Valhall, or the supernal palace of the Chief Celestial Deity. It is said in the Edda that this bridge is all on fire; for the giants of the mountains would climb up to heaven by it, if it were easy for any one to walk over it. The palace thus elevated was no other than the celestial system, illuminated by a central sun, whose representative on earth was Thor, a God depicted with a crowned head placed in the centre of twelve bright stars, expressive of the sun's annual course through the Zodiacal signs. Fellows, a modern writer from whom the above is gathered, takes the solution of the symbol to be as follows: The point in the circle represents the Supreme Being; the circle indicates the annual circuit of the sun; and the parallel lines mark out the solstices within which that circle is limited. And he contends that, as the St. John's Days occur about the time of the solstices, that of the Baptist June 24, and that of the Evangelist December 27, in the symbol they have taken the place of the solstitial festivals, which the parallel lines represented in the emblem of the Druids.

Christian Art has seized upon the idea of this Masonic symbol; and, in devotional pictures, we often see St. John the Evangelist and St. John the Baptist standing on each side of Christ, or of the Madonna and child. It can be seen in the bronze bas-relief on the tomb of Henry VII. at Westminster Abbey. The con-

trast between the dark, emaciated, hairy prophet of the wilderness and the graceful dignity of the youthful apostle has a striking effect.

From the earliest Masonic reports, we learn that the old Masons hailed from the Holy Lodge of St. John. The first Lodge established in America, at Boston, in 1733, was named St. John, and still exists. The first Lodges of Rhode Island, formed at Newport and Providence, are still known by the name of St. John. The festivals of these Patron Saints of Masonry are yet observed upon their annual occurrence; that of the Baptist for public processions and displays; that of the Evangelist for private festivity and rejoicing. In the warrant of the Grand Master of England, appointing, in 1733, Henry Price Grand Master of New England, is contained this requirement: "and, lastly, we will and require that our said Provincial Grand Master of New England do annually cause the brethren to keep the Feast of St. John the Evangelist, and dine together on that day." From time immemorial the brethren of England have every year kept the Feast; and the Grand Lodge of Massachusetts day before yesterday observed the Festival with its customary banquet.

From the advantages which the season affords in which occurs the Festival of the Baptist, we, as Masons and Templars, have become more familiar with his life and history than we have with those of the Evangelist. But the devoted and affectionate nature of the son of the fisherman Zebedee, the disciple whom Jesus loved, is in striking contrast with the life of the recluse, who was the forerunner of the Saviour of the world. In Sacred Art, he is represented as of singular beauty, "being young, with little or no beard, curling hair of a pale brown or golden hue, to express the delicacy of his nature, his eyes gazing upward in a rapture of inspiration, and in his countenance an expression of candor and benignity. In all the memorable circumstances attending the life and death of the Saviour, he was personally present. He witnessed the glory of the transfiguration; he leaned on the bosom of his Lord at the Last Supper; he stood by the Cross in the hour of agony; he laid the body of his crucified Master in the Sepulchre."

Among the many interesting traditions which the Church has preserved of the Evangelist is one related by Clement of Alexandria, that when St. John was at Ephesus, and before he was exiled to Patmos, he had taken to his care a young man of promising qualities of person and of mind. During his absence, he left him under the spiritual guidance of a certain Bishop; but after a while the youth took to evil courses, and, proceeding from one excess to another, at length became the leader of a band of robbers and assassins, who struck terror into the whole country. When St. John returned to Ephesus, he went to the Bishop, and demanded "the precious deposit he had left in his hands." At first the Priest did not understand him; but when St. John explained the allusion to his adopted son, he cast down his eyes with sorrow and shame and told of what had befallen. Then St. John rent his garments, and wept with a loud voice, and cried out, "Alas! alas! to what a guardian have I trusted our brother." And he called for a horse, and rode towards the forest in which the robbers sojourned; and when the captain of the robbers beheld his old master and instructor, he turned, and would have fled from his presence; but St. John, by the most fervent entreaties, prevailed on him to stop and listen to his words. After some conference, the robber, utterly subdued, burst into tears of penitence, imploring forgiveness; and, while he spoke, he hid beneath his robe his right hand, which had been sullied with so many crimes; but St. John, falling on his knees before him, seized that blood-polluted hand, and kissed it, and bathed it with his tears; and he remained with his re-converted brother till he had, by prayers and encouraging words and affectionate exhortations, reconciled him with Heaven and with himself.

Two young men, who had sold all their possessions to follow him, afterwards repented. He, perceiving their thoughts, sent them to gather pebbles and fagots, and, on their return, changed these into money and ingots of gold, saying to them, Take back your riches and enjoy them on earth, as you regret having exchanged them for Heaven.

There is a beautiful legend, that St. John had a tame partridge which he cherished much, and he amused himself with feeding

and tending it. A certain huntsman, passing by with his bow and arrows, was astonished to see the great apostle, so venerable for his age and sanctity, engaged in such an amusement. The apostle asked him if he always kept his bow bent? He answered, That would be the way to render it useless. If, replied St. John, you unbend your bow to prevent its being useless, so do I thus unbend my mind for the same reason.

While we as Templar Masons join with our brethren in celebrating the days set apart to these Patron Saints, we have our own St. John to whom we dedicate our Encampments, and who is designated by the title of The Almoner. He was nobly descended and very rich; living at Amathus in Cyprus while a widower, he buried all his children. This great affliction so affected him that he became distinguished for his great piety. He employed the whole income of his vast estate in the relief of the poor, and from his profuse alms-deeds received the surname of "The Almoner." Of this Saint, remarkable for his sanctity, but little has come down to us, and this is to be found in the folio volumes of the "*Acta Sanctorum*," which are written in Latin. From Butler's "Lives of the Saints," I have gathered the following incidents in the life of our Patron.

Being upwards of fifty years of age, he was raised to the patriarchal chair of Alexandria about the year 608. On his arrival in that city, he ordered an exact list to be taken of his Masters. Being asked who these were, he answered, "The Poor": namely, on account of their great interest in the Court of Heaven in behalf of their benefactors. Their number amounted to seventy-five hundred whom he took under his special protection, and furnished with all necessaries. He prepared himself by this action to receive the fulness of grace in his consecration. On the same day he published severe ordinances, but in the most humble terms, conjuring and commanding all to use just weights and measures, in order to prevent injustices and oppressions of the poor. He most vigorously forbade all his officers and servants ever to receive the least presents, which are no better than bribes, and bias the most impartial. Every Wednesday and Friday he sat the whole day on a bench before the church, that all might have free access to him to lay their grievances before him, and

make known their necessities. He composed all differences, comforted the afflicted, and relieved the distressed.

One of his first actions at Alexandria was to distribute the eighty thousand pieces of gold which he found in the treasury of his church, among hospitals and monasteries. He consecrated to the service of the poor the great revenues of his see, then the first in all the East, both in riches and rank. Besides these, incredible charities flowed through his hands in continual streams. When his stewards complained that he impoverished his church, his answer was that God would provide for them. To vindicate his conduct and silence their complaints, he recounted to them a vision he had in his youth of a beautiful woman, brighter than the sun, with an olive garland on her head, whom he understood to be Charity, or compassion for the miserable, who said to him: "I am the eldest daughter of the great King. If you enjoy my favor I will introduce you to the great Monarch of the Universe. No one has so great an interest with Him as myself, who was the occasion of his coming down from Heaven to become man for the redemption of mankind."

When the Persians had plundered the East and sacked Jerusalem, St. John entertained all that fled from their swords into Egypt, and sent to Jerusalem, for the use of the poor there, besides a large sum of money, one thousand sacks of corn, as many of pulse, one thousand pounds of iron, one thousand loads of fish, one thousand barrels of wine, and one thousand Egyptian workmen to assist in rebuilding the churches; adding, in his letter to Modestus the Bishop, that he wished it had been in his power to have gone in person and contributed the labor of his hands towards carrying on the holy work. No number of necessitous objects, no losses, no straits to which he saw himself often reduced, discouraged him, or made him lose his confidence in Divine Providence, and resources never failed him in the end. When a certain person whom he had privately relieved with most bountiful alms expressed his gratitude in the strongest terms, the Saint cut him short, saying, "Brother I have not yet spilt my blood for you, as Christ my Master and my God commands me."

The Patriarch lived in the greatest austerity and poverty as to diet, apparel, and furniture. A person of distinction in the city

being informed that he had but one blanket on his bed, and this a very sorry one, sent him one of value, begging his acceptance of it, and that he would make use of it for the sake of the donor. He accepted of it, and put it to the intended use; but it was only for one night; and this he passed in great uneasiness, with severe self-reproaches for being so richly covered, while so many of his Masters (his familiar name for the poor) were so ill-accommodated. The next morning he sold it and gave the price to the poor. The friend, being informed of it, bought it for thirty-six pieces, and gave it him a second and a third time; for the Saint always disposed of it the same way, saying facetiously, "We shall see who will be tired first."

Hearing that when an Emperor was chosen it was customary for certain carvers to present to him four or five blocks of marble, to choose one out of them for his tomb, he caused his grave to be half dug, and appointed a man to come to him on all occasions of pomp, and say, "My Lord, your tomb is unfinished. Be pleased to give your orders to have it completed; for you know not the hour when death will seize you."

Nicetas the Governor had formed a project of a new tax, very prejudicial to the poor. The Patriarch modestly spoke in their defence. The Governor in a passion left him abruptly. Towards evening St. John sent him this message: "The sun is going to set"; putting him in mind of the advice of the apostle, *Let not the sun go down upon your anger*. This admonition had its intended effect on the Governor, and pierced him to the quick. He arose and went to the Patriarch, asked his pardon, and by way of atonement promised never more to give ear to informers and tale-bearers. St. John confirmed him in that resolution, adding that he never believed any man whatever against another till he himself had examined the party accused. Having in vain exhorted a certain nobleman to forgive one with whom he was at variance, he soon after invited him to his private chapel to assist at his mass, and there desired him to recite with him the Lord's Prayer. The Saint stopped at that petition, *Forgive us our trespasses, as we forgive those that trespass against us*. When the nobleman had recited it alone, he conjured him to reflect upon what he had been saying to God at the hour of the tremendous mysteries, begging

to be pardoned in the same manner as he forgave others. Feeling himself struck to the heart, the other fell at his feet, and from that moment was sincerely reconciled with his adversary.

Observing that many amused themselves without the church during part of the Divine office, which was then of very considerable length, he followed them out, and seated himself among them, saying, "My children, the shepherd must be with his flock."

As he was one day going to church he was accosted on the way by a woman who demanded justice against her son-in-law, who had injured her. The woman being ordered by some standers-by to wait the Patriarch's return from church, he, overhearing them, said, "How can I hope that God will hear my prayer if I put off the petition of this woman." Nor did he stir from the place till he had redressed the grievance complained of.

The Almoner is said to have been well versed in the Scriptures, though a stranger to the pomp of profane eloquence. He studied with great circumspection to avoid the least idle word, and never chose to speak about temporal affairs unless compelled by necessity, and then only in a very few words. Humility was his distinguishing virtue.

Such was the Saint to whom we dedicate our Encampments, and who has been selected for our Patron. It is meet and proper from time to time to recall his good deeds, that we may strive to profit by the glorious example which he has presented for our imitation. Let it be our endeavor to imitate the virtues of each one of these Saints—the *faith* of the Baptist, the *hope* of the Evangelist, and that *charity* which was the characteristic of the Almoner. Let us remember that the lessons taught in this Christian Order of Knighthood were exemplified in the daily walk of each of these distinguished Saints, and that the Crown of Glory which awaited them in the Court where no Herodias thirsts after the blood of a Prophet, and no Domitian persecutes an Apostle, and where he who has labored with diligence in his Master's work is sure to receive the joyful welcome, also awaits each of us who remain constant unto death.

Sir Knights of Bethany Encampment,—When the silver-winding Tay, and the beautiful scenes which have since become of

such magical interest under the genius of the present age, burst upon the army of Agrigola, after days of toilsome marches along the inclement shore of Britain, they are said to have exclaimed, "*Ecce, Tiber — Ecce, Campus Martius.*" There they beheld in illusion Rome and the images of home, their shrines and altars, and all the insignia of the imperial city.

So, to my vision this evening, I seem to stand in my own commandery, surrounded by the Knights of Pilgrim Encampment. The spells and melodies from the enchanted region of remembrance are all about us; and the familiar faces in your ranks almost persuade me that I am at home. The intimate relations which have heretofore existed between us, as members of the same Encampment, make this occasion one of more than ordinary interest to me, and one which will not soon be forgotten.

As you go out from among us on your pilgrimage, and assume new duties and responsibilities, let me assure you of the sympathy and well-wishes of all your Companion Knights; and, in behalf of Pilgrim Encampment, I affectionately cheer you, in the words of the motto which is borne upon her arms, "God speed thee on thy way."

In your own quiet BETHANY, away from the disputations and turmoil of Jerusalem, may you enjoy the cheerful shades of the Mount of Olives in peace and tranquillity.

As peculiarly fit for the duties of this occasion, we have selected a period of the year when the whole Christian world, with but few exceptions, is refraining from labor and business to unite in celebrating the birth of Him who brought joy to the world. In these days of Christian rejoicing, we admit you to the Grand Asylum, and assign you to the extreme left of the long line of Subordinate Encampments. You have entered upon a great and important undertaking, for the successful accomplishment of which you have the most earnest sympathy and co-operation of the Grand Encampment.

Whatever the misfortunes to which you may be exposed, whatever vicissitudes the Order may undergo, may you, mindful of your vows and of this occasion, preserve your standing and existence through them all. Within your own pleasant retreat, protected by the Charter to which you owe your existence, and

valiantly supported by each other, you can defy all the adversaries of our cause.

“Let there be a perfect unity of sentiment between you. Or, if there must be a difference, let it be of emulation in the exercise of those good qualities which, while they dignify our nature, add lustre to the highest, and beauty to the lowest, station. Let the precepts of morality, and the strains of fervent piety which are constantly ascending from our altar, repress every unkind thought, and soothe every asperity of feeling.” Let your Encampment be distinguished for that brotherly love which Masonry inculcates, and for those chivalrous virtues which are the adornments of Knighthood.

Let the world see that you feed the hungry, clothe the naked, instruct the ignorant, reclaim the vicious, relieve the orphan, and dry the widow's tears. Show your faith by your works. While following as an Encampment behind the Christian Church, super-add to your exertions in the noble cause of morality an unfeigned love for the doctrines of the Christian faith; and may that faith be the guiding star of your lives, and your comfort and consolation in the gloomy hour of dissolution.

May you ungird the Champion's sword
To bear the Conqueror's palm.

The Choir sung the Christmas Vesper Hymn.

Depart awhile, each thought of care,
Be earthly things forgotten all;
And speak, my soul, thy vesper prayer,
Obedient to that sacred call.
For hark! the pealing chorus swells,
Devotion chants the hymn of praise;
And now of joy and hope it tells,
Till, fainting on the ear, it says, —
Gloria tibi, Domine,
Domine, Domine.

Thine, wondrous babe of Galilee!
Fond theme of David's harp and song,
Thine are the notes of minstrelsy,
To thee its ransomed chords belong.

And hark ! again the chorus swells,
The song is wafted on the breeze,
And to the listening earth it tells,
In accents soft and sweet as these, —
Gloria tibi, Domine,
Domine, Domine.

My heart doth feel that still He's near,
To meet the soul in hours like this ;
Else why, O why, that falling tear,
When all is peace, and love, and bliss ?
But hark ! that pealing chorus swells
Anew its thrilling vesper strain,
And still of joy and hope it tells,
And bids creation sing again, —
Gloria tibi, Domine,
Domine, Domine.

The Grand Prelate was conducted to the base of the triangle, where he read appropriate Scriptural Lessons, and afterwards the Knights joined with him in Solemn Prayer.

ANTHEM, " ADESTE FIDELES," ETC. — CHOIR.

The Rev. Grand Prelate pronounced the Apostolic Benediction.

The Grand Encampment formed in procession and proceeded to the Grand Asylum, where it was closed in Ample Form.



SEMI-ANNUAL ASSEMBLY.

MAY 5, 1865.

THE Semi-Annual Assembly of the GRAND ENCAMPMENT OF KNIGHTS TEMPLARS AND THE APPENDANT ORDERS OF MASSACHUSETTS AND RHODE ISLAND was held in the City of Boston, May 5, 1865.

Formed in due array, and opened the Grand Encampment in Ample Form at two o'clock, P. M.

Officers Present.

M. E. Sir WILLIAM SEWALL GARDNER	Grand Master.
R. E. Sir CHARLES HENRY TITUS	Deputy Grand Master.
R. E. Sir WILLIAM WILSON BAKER	Grand Generalissimo.
R. E. Rev. Sir WILLIAM SPRAGUE STUDLEY . . .	Grand Prelate.
R. E. Sir BENJAMIN DEAN	Senior Grand Warden.
R. E. Sir WILLIAM BULLOCK BLANDING	Junior Grand Warden.
R. E. Sir WILLIAM PARKMAN	Grand Treasurer.
R. E. Sir SOLON THORNTON	Grand Recorder.
R. E. Sir SETH PERKINS MILLER	Grand Sword-Bearer.
R. E. Sir GARDNER TABER SWARTZ	Grand Standard-Bearer.
R. E. Sir WILLIAM FRANCIS SALMON	Grand Warder.
R. E. Sir JOHN SHEPLEY	Grand Captain of Guard.
R. E. Sir EBEN FLAGG GAY	Grand Sentinel.

Encampments Represented.

ST. JOHN'S.	PILGRIM.	OLD COLONY.
BOSTON.	PALESTINE.	SUTTON.
WORCESTER-COUNTY.	MILFORD.	WINSLOW LEWIS (U.D.).
SPRINGFIELD.	ST. BERNARD.	JERUSALEM (U.D.).
DE MOLAY.	CALVARY.	HUGH DE PATENS (U.D.).
HOLY SEPULCHRE.	HAVERHILL.	

On motion of R. E. Sir Benjamin Dean, it was *Voted*, That, as the printed copies of the proceedings of the last Assembly were in the hands of the members, the reading of the Records be dispensed with.

Sir William Sutton and other Knights of Salem, working under a dispensation since March 3, 1865, returned their dispensation and petitioned for a Charter, under the name of

Winslow Lewis Encampment; and, on motion of Sir Wyzeman Marshall, the petition was referred to a Committee consisting of Sir Wyzeman Marshall, Sir Levi L. Webster, and Sir William W. Whitmarsh.

A petition was received from Sir E. Dana Bancroft and other Sir Knights of Jerusalem Encampment of Fitchburg, Mass., under dispensation since March 8, 1865, for a Charter.

On motion of Sir George W. Bentley, the petition and accompanying documents were referred to a Committee consisting of Sir Knight Bentley, Sir Horace Daniels, and Sir William H. Phipps.

On motion of Sir Charles W. Moore, *Voted*, That this Grand Encampment be represented by its proper officers in the Grand Encampment of the United States, at the Triennial Meeting of that Body, to be held at Columbus in September next, and that the expenses be paid by this Body.

On motion of Sir John W. Dadmun, it was *Voted*, That the delegates to the Grand Encampment of the United States be instructed to insist upon the right of this Grand Encampment to retain its ancient and original nomenclature.

The following Report was received:—

IN GRAND ENCAMPMENT, BOSTON, May 5, 1865.

The Committee, to whom was referred the petition for a new Encampment to be located at Salem under the name and title of Winslow Lewis Encampment, have attended to that duty, and submit the following report:—

They have carefully examined the records, and find the same to have been neatly and accurately kept. The by-laws are in conformity with the ancient laws and usages of the Order. From the well-known character and knightly bearing of all whose names are attached to the petition, your Committee would heartily and cheerfully recommend that the prayer of the petitioners be granted.

All of which is respectfully submitted.

WYZEMAN MARSHALL.

LEVI L. WEBSTER.

WM. W. WHITMARSH.

On motion of R. E. Sir Charles H. Titus, the Report was accepted, and the Charter granted.

Sir George W. Bentley offered the following Report :—

GRAND ENCAMPMENT OF MASSACHUSETTS AND RHODE ISLAND,
BOSTON, May 5, 1865.

The undersigned, to whom was referred the petition of Sir Edmund Dana Bancroft and thirteen other Sir Knights, praying for a Charter for Jerusalem Encampment, to be located at Fitchburg, Mass., respectfully report, That, having examined the facts presented, also the by-laws submitted, they respectfully recommend that the prayer of the petitioners be granted.

Respectfully submitted.

G. W. BENTLEY.

HORACE E. DANIELS.

WM. H. PHIPPS.

On motion of Past Grand Master Sir Simon W. Robinson, the Report was accepted and recommendation adopted.

On motion of R. E. Sir Charles H. Titus, it was *Voted*, That the dispensations of Winslow Lewis and Jerusalem Encampments be continued in force until regularly constituted.

On motion of Sir Wyzeiman Marshall, it was *Voted*, That the dispensation of Hugh de Payens Encampment at Melrose, granted by the Grand Master, March 27, 1865, be continued in force until the Annual Assembly in October next.

The M. E. Grand Master stated that he had invited St. Bernard Encampment to exemplify the work upon the Orders at this Assembly; that this was the day of the regular Assembly of that Encampment, and that the invitation was accepted. St. Bernard Encampment, Sir Henry W. Warren, Generalissimo, commanding, then entered the Grand Asylum, and was formally opened in the presence of the Grand Encampment, when the work upon the Order of the Red Cross was fully exemplified.

On motion of R. E. Sir Charles H. Titus, the Grand Encampment was adjourned to 7 o'clock, P.M.

EVENING SESSION.

The hour to which the Grand Encampment was adjourned having arrived, it was called to order by the M. E. Grand Master.

The work on the Order of the Temple was exemplified by St. Bernard Encampment.

The Grand Master then delivered the following address : —

Sir Knights of Massachusetts and Rhode Island, —

It is meet and becoming for us, as members of a Society which is founded upon the Christian religion, and which inculcates the practice of the Christian virtues, to return our thanks to the Giver of all good, that we are permitted to assemble upon this occasion under such pleasing circumstances. After six months of labor in our various Encampments, we have come up here from all parts of the jurisdiction to renew our vows as Christian Knights and Masons, to burnish our armor anew, and prepare ourselves for the duties which we have solemnly undertaken to perform. We are here to congratulate ourselves upon the successful labors for the season, to strengthen the weak if any there be, to encourage the faint-hearted, and, by a common and united effort, to infuse new zeal and energy into the Order to which we are devoted.

This day completes the SIXTIETH YEAR of our existence as a Grand Encampment, and marks an epoch in our history. We cannot be insensible to the influence which this peculiar occasion exerts. It is impossible for us not to feel the strength and reviving power which the mature age of this Grand Body produces upon each Knight within the jurisdiction, and we cannot fail to be awakened to those interesting trains of thought and pleasing sources of reflection which this anniversary day in our history gives rise to. The seed which was sown in weakness is raised in strength. More than one present can remember when the attendance at these Grand Assemblies was very meagre and inconsiderable in numbers. "It is not unmoving to the mind to contemplate this fountain" of Templar Masonry rising from its remote

spring-head, "and bearing onward in its course, through alternations of sun and shade, reflecting the scenery and blue sky and clouds along its way,—overcoming the obstructions to its passage, and carrying its constant accumulations to that mighty, majestic element, which mantles in the moral, like the ocean in the material world." The tributaries by which the current has gradually been increased, as it has hitherto thus winded its way, have met at this confluence on this anniversary to rejoice together.

On the 6th of May, 1805, Sir Thomas Smith Webb of Providence, Sir Henry Fowle of Boston, Sir Jonathon Gage of Newburyport, with other Templar Masons, assembled in the Masonic Hall at Providence, and formed this Grand Encampment. The hall is now in existence, and appears substantially as it did sixty years ago, and is occupied by the municipal authorities of Providence for the meetings of the City Council. It is a pleasing coincidence that our Rt. Eminent Grand Captain-General presides in that hall as the executive head of the city where our Grand Encampment had its birth, and in which its infancy was cradled. There they assembled and laid the foundation of Templar Masonry as we recognize it to-day. Amid all the vicissitudes to which the institution has been exposed, throughout that most virulent and relentless persecution which like a whirlwind swept over the Order, this Grand Encampment has held its regular Assemblies, and, like the sturdy oak of the forest, has successfully resisted the violence of the storm. Some of its subordinates, it is true, faint and weary, fell by the wayside, and were unable to proceed. Others, inspired by manly vigor and knightly courage, buckled their armor on the more securely, and fought their way to victory. Throughout that memorable contest, with such standard-bearers as Carlile, Loring, Lash, Raymond, Dame, Hewes, and Moore, our banner was ever nobly supported and protected. It was never surrendered, never even trailed in the dust. Unfurled in a just and glorious cause, the bright rays of the rising sun ever shed their lustre upon it, encouraging and animating all true and courteous Knights who rallied under its folds, and in time our enemies were utterly confounded and dismayed.

O, bless our God, ye people !
 And make the voice of his praise to be heard :
 Which holdeth our soul in life,
 And suffereth not our feet to be moved.
 For thou, O God ! hast proved us :
 Thou hast tried us, as silver is tried.
 Thou broughtest us into the net :
 Thou laidst affliction upon our loins.
 Thou hast caused men to ride over our heads :
 We went through fire and through water :
 But thou broughtest us out into a wealthy place.

Where are our enemies to-day ?

This Grand Encampment was the germ of Templar Masonry as now organized in the United States ; and the ritual as adopted here has been taken as the true Templar work throughout the jurisdiction of the Grand Encampment of the United States. I am aware that in Pennsylvania there was a Grand Encampment in the early part of this century, and that it professed to confer the Order of the Temple. It is impossible to tell now what its ritual was, but there is evidence tending to show that it was entirely different from that taught by this Grand Body. Past Grand Master Sir Henry Fowle, a few years before his decease, which occurred in 1837, wrote an autobiography addressed to Past Grand Master Sir Charles W. Moore. I have been permitted to examine this interesting document, and I subjoin the following extracts.* They throw additional light upon the formation of the General Grand Encampment of the United States, and the doings of the delegates of this Grand Body appointed to meet those from other Grand Encampments, for the purpose of establishing a General Grand Encampment.

"There are some circumstances attending the establishment of the General Grand Encampment, which may not be uninteresting to a Brother Knight so much devoted to the Order as yourself.

"On the 1st of June, 1816, I left Boston with Col. Thomas S. Webb and the Hon. John Abbott, bound to New York to attend a Communication of the General Grand Chapter, which was to be held in that city on the 6th inst., and from thence proceed to the City of Philadelphia, there to meet a Convention of Knights Templars, whose object was to

* This autobiography has been published since the address was delivered.

effect a coalition of all the Grand Encampments in the United States under one General Grand Encampment. We arrived at Providence at 4, P. M., on the same day, and found our friends had engaged a packet to take us on to New York. We were here also joined by Brother J. Snow, who, with Col. Webb and myself, were the delegates from our Grand Encampment.

"June 4, at 5, P. M., we landed in the city.

"June 6, 7, 8, attended to business in the General Grand Chapter.

"Monday, June 10, left New York for Philadelphia, and arrived Tuesday, June 11, at 11, P. M.

"Thursday, 13th, and Friday, 14th, met in Convention, but found the Knights here very averse to a coalition as proposed, not that they thought the measure useless, impracticable, or wrong; but the fact was that they were completely under the control of the Grand Lodge, that Body having assumed an authority over all the Masonic bodies in that State, and exacted and received a portion of the fees, not only of the Lodges, but also of the Chapters and Encampments. Several of the Grand Encampment were candidates for offices in the Grand Lodge, and dare do nothing which would curtail her revenue, lest they should not be elected to office. As it respected the Orders of Knighthood, they were as ignorant as mules. We witnessed the reception of six candidates at one and the same time. After the ceremony was completed, they asked Brother Webb what he thought of it. Webb asked if they wished him to be candid in his reply. They said, by all means. "Well," said Webb, "if I had not heard you tell them that they were Knights Templars, I should not have believed it." Their Grand Commander then desired Brother Webb to request two of his party to step out with two of theirs, and exhibit all the signs, grips, and words of each degree, from the entered apprentice to the Knight of Malta inclusive. Brother Webb requested Brother Snow and myself to gratify them. We accordingly stepped out with two of their officers, and having passed all the degrees, their General Grand Commander asked his Grand Generalissimo, — "Well, Brother H., what do you think of it? are you satisfied?" "Yes, Most Eminent, that we know nothing," was the reply. Hoping that something might turn up more favorable to our wishes, we continued to meet and argue with them for several days, until, finding them totally incorrigible, we gave them up, and prepared for our return.

"Wednesday, 19th, at 7, A. M., left Philadelphia, and on Thursday, the 20th, arrived at New York.

"Friday, 20 June, assembled with the Knights; took into consideration the formation of a General Grand Encampment; voted it to be

expedient and necessary, and chose Committees who would report to-morrow.

"Saturday, 22d. The Knights assembled in Convention: the Committee reported a Constitution for a General Grand Encampment; the officers elected and installed, &c. Having completed our business to our satisfaction without the aid of Pennsylvania, the General Grand Encampment was closed."

Sir Henry Fowle was of the highest authority in this Jurisdiction as a Lecturer of these Orders of Knighthood. His lectures to this day are considered as models. Immediately after the formation of the General Grand Encampment of the United States, he was employed by that Grand Body to establish Subordinate Encampments, and as an Instructor of the Templar Ritual. Indeed no one in the United States has been considered of greater authority as a Templar Lecturer, and with good reason. Perhaps no person in the United States had more to do with the formation and renovation of this ritual than Sir Henry Fowle. His judgment, therefore, upon the ritual, as exemplified by the Grand Encampment of Pennsylvania in 1816, in his presence, is of great weight, and leads to the conclusion, that the work as used by that Grand Body, wherever it originated, was entirely different from that used in this jurisdiction.

We have, then, for our gratification, not only the fact, which is now universally conceded, that this Grand Encampment is the oldest Grand Body of Masonic Knighthood upon this Continent, but also that it has furnished the ritual which is now used in all the bodies, both Grand and Subordinate, within the United States. It would be an interesting inquiry to follow out the history of this ritual. Material for this subject is in the hands of some of the Knights in this Jurisdiction, and it is to be hoped that it may be attempted.

The history of this Grand Encampment teaches the important lesson of the necessity of a firm reliance upon the Masonic Institution, as the only hope of our prosperity and perpetuity. Within a few years, the question has been discussed of making these Orders of Knighthood entirely independent of Masonry, and of admitting to their privileges all who may be found worthy. Every reflecting mind will be convinced that, unless they had

been founded upon the Institution of Masonry, at least in this Jurisdiction, they could not have survived the trials and vicissitudes to which they have been exposed. The Masonic Institution is one of great antiquity, and is a universal Brotherhood. It embraces elements of vigor, strength, and vitality in its organization, which we in vain look for in other societies of mere human invention. It flourishes in the city and in the country, and is cultivated in the four corners of the earth. Masonry has kindled her lights among the islands of the ocean, and erected her altars wherever the footsteps of civilized man have trod. Persecuted in America, she flourishes in undiminished strength in Europe. However relentlessly pursued, she finds in some portion of the world a safe retreat, until she can walk forth again in confidence. She exerts her influence at the fountain of all social improvement, on the interior and moral life of man, and thus becomes a power which, next to religion, has no parallel in history. It is of this power, of this universal fraternity, that Knighthood takes advantage. It is upon this firm, stable foundation that we erect our Temple of Knighthood. The teachings and preparations which the degrees of Masonry afford are absolutely necessary to a proper appreciation of these Orders. The chivalric element in which they abound would find no favor in our free institutions, if the discipline, salutary teachings, and monarchical power of Masonry had not paved the way for its reception. They each help the other, it is true. The benefit of these Orders upon Masonry is always visible and marked in whatever community we establish our Encampments; and it is principally for the reason that the greater our interest in Masonic Knighthood, the more we love and revere Masonry. Through these Orders we learn to appreciate the beauties of that Institution whose symbols and mysteries enable us to comprehend more fully our duties as Templars. As we cultivate these various degrees and orders, we perceive that they are intimately connected with each other, that each one aids and assists our comprehension of the rest, and that the prosperity and success of all depend upon the proper administration of affairs in the three degrees of Masonry.

The English Order, from which our Fathers in this Grand Encampment derived the elements of our Ritual, is termed the

"Masonic Knight Templars' Conclave," in open and avowed confession of the dependence of the Order upon the Masonic Institution. I need but allude to the ritual to convince you that it was built upon Masonry, and that the form and manner of our work is eminently Masonic. . . . In its teachings and in its ceremonial, this Order of the Temple which we confer is but Masonry Christianized: a complete acknowledgment of, and a full belief in, the Divine mission of the risen Messiah, engrafted upon the Masonic forms, precepts, and ritual. A divorce of these Orders of Knighthood from the Institution of Masonry, in my humble judgment, would lead to their total destruction and annihilation, and a few brief years would mark the period of their existence.

Let us not forget the teachings of history, that the Knights Templars of the Middle Ages were unable to perpetuate their Society. As a separate and independent organization, it became obliterated, and known only as an Order which had existed. Its power gone, stripped of its riches, temples, and vast possessions, when nothing remained but the undying virtues of its heroic Knights, they found that safety and repose in the bosom of Masonry which the proud Order of the Temple failed to afford. By the kindness and benevolence of the Masonic Fraternity, these expatriated, wandering Knights found an Asylum, but at the expense of the name and title of Knights Templars.

It is worthy of notice that, from the establishment of this Grand Encampment to the present time, it has been one of the most conservative bodies of Knighthood in the United States. We have not been lovers of change and novelty, but we have been satisfied with the Orders as given to us by our Fathers. However much other Grand Encampments and Commanderies may depart from the ancient landmarks, let it ever be considered our solemn duty to remain true and faithful to the Orders as we received them. Let us set our faces rigorously and sternly against all changes and modifications, and go on in the path which for sixty years this Grand Encampment has undeviatingly trodden. As the Mason admits that it is not in the power of man or any body of men to make innovations in the body of Masonry, so let the Templar vow equal constancy to his Order. I would urge upon every Knight in the jurisdiction, that our only safety is in

adhering to the ancient landmarks of the Order, and in giving to the Masonic Institution all the honors and privileges which appertain to it. Remember that it is not a question of choice with us, or a matter of taste. We are to take the Orders as we received them, and carefully cherish them. An inventive and fertile imagination might make a more effective ritual, and fill it with startling dramatic incidents. The various colors of the rainbow might be so interwoven in our costume and regalia with silver and gold, by skilful hands, that they might appear dazzling with splendor. But this is not matter for our consideration. Our only inquiry should be for the ancient landmarks of the Order. I desire to enforce this conservative principle as forcibly as I can, and to imbue you with the same spirit of veneration for what is ancient and prescribed in our Grand Encampment, which I know you all as Masons breathe. Resist every attempt, come from what source it may, to swing you away from the safe anchorage where you have so safely laid for the last sixty years. Let an enthusiastic pride stimulate you to be true and faithful to the traditions of the Fathers of this Grand Encampment, and not to depart from the examples and teachings they have given us. Modifications and changes are but the beginning of anarchy and confusion. Let changes once commence, and we know not where they will stop. Change begets change, and the desire to upturn and revolutionize is increased in proportion to its indulgence. If you remain true and constant, you will finally prevail, and you will by and by, I hope before many years, find those bodies of Knighthood which are drifting about without rudder or compass, returning from their useless wanderings to the same position which this Grand Encampment proudly holds to-day.

Since the new Encampments have been established, and during my period of office, I have been frequently applied to with the interrogatory, "What is the prescribed regalia in this jurisdiction, and what shall we adopt?" It is not surprising that this subject has been perplexing, considering the various kinds of regalia and costume which are seen among our subordinates. The ninth section of Article II. of our Grand Constitution provides that—

"The regalia of this Grand Encampment and its Subordinates is such as is, from time to time, approved by this Grand Body."

I have searched in vain to ascertain if a record was made of any action by the Grand Encampment in relation to this subject. When this Grand Body was established in 1805, the regalia was substantially that of the St. John's and Boston Encampments to-day, "and which is in more general use than any other in the United States at the present time." * The material used originally was silk, upon which were painted the devices and symbols which now appear in silver jewels. In 1820, the Boston Encampment sent to Paris for material for their regalia, and thereafter used velvet with silver devices upon the scarf and apron. The regalia of St. John's, Boston, Newburyport, Maine, Washington, Worcester County, Springfield, and Village Encampments, in fact of all those chartered prior to 1848, was the same. The question of what was the prescribed regalia never came up that I am aware of. In 1848 the De Molay Encampment at Boston was chartered, and, of their own motion, the Knights adopted the regalia which they now wear. The subject as to what their regalia should be was never acted upon in this Grand Encampment. In 1849, Holy Sepulchre, and in 1855, Pilgrim Encampments were established, and each adopted the regalia which had been used and sanctioned by this Grand Body.

In 1856, when the General Grand Encampment met at Hartford, and made such radical changes in its Constitution, an attempt was made to insert a chapter on Regalia, the first article of which was as follows : —

"The costume of a Knight Templar shall consist of a full suit of black, dress-coat and pantaloons, white cravat, black gloves, boots and gilt spurs, and over all a white surcoat, on the left breast of which shall be embroidered a red cross: an undress military cap, and on the front a Templar cross: a cross-hilted sword, the scabbard of black leather suspended from a black velvet or leather baldric: a short dagger on the left side: a black velvet apron of a triangular form, having on the centre a patriarchal cross, and on the flap a skull and cross bones, all in silver. The edgings of aprons and collars shall be of gold for Grand Bodies, and of silver for Subordinate Commanderies. . . ."

The consideration of this subject was laid over to the next session. In September, 1859, the subject was referred to a special

* "Tactics for Knights Templars," by Sir Geo. W. Chase, first edition, p. 179.

Committee, which resulted in fixing the costume. The report as adopted was divided into sections entitled "Templars' Uniform," "Scarf," "Cloak," "Gauntlets," "Sword," "Chapeau," "Distinctions," "Crosses," "Fatigue," "Spurs," "Hangings for Jewels," "Grand Standard," "Beauseant," "Prelates' Robes."

The first section is as follows : —

"**TEMPLARS' UNIFORM.** — A white surcoat or tunic, made without sleeves, worn over a black coat, and reaching down to the knees: made full, and fastened around the waist with a red leather belt, two inches wide, buckled at the right side. . . ."

The following resolution was also adopted : —

"*Resolved*, That the costume this day adopted by the Grand Encampment be, and the same is hereby ordered to be worn by all Commanderies chartered at this Communication, or that shall be hereafter established in this Jurisdiction, and by all Commanderies heretofore existing in this Jurisdiction, whenever they shall procure a new costume; and that no officer, member, or Knight be, after this session, allowed to sit in this Grand Encampment, unless clothed in the uniform hereby prescribed; and that the State Grand Commanderies be directed to enforce it in all Subordinates that may be hereafter chartered in their respective jurisdictions."

At the next session of the Grand Encampment, this resolution was entirely disregarded by the officers and members.

This "Templars' Uniform" was exhibited in this Grand Encampment, and a resolution offered that it be adopted. Some of you remember the contempt and scorn with which it was almost unanimously rejected. The feeling of the older Knights was expressed in the strongest manner, and their opinion as to what is the prescribed regalia of this jurisdiction was unmistakable.

After the session of the Grand Encampment of the United States, at which the costume was fixed as above stated, to wit, in October, 1859, Palestine, Milford, and St. Bernard Encampments were chartered. Many of the members of Palestine coming from the De Molay, they adopted its peculiar style of regalia. Milford took the old regalia. St. Bernard considered it absolutely essential that they should adopt the costume as prescribed by the Grand Encampment of the United States. But the full uni-

form was so obnoxious, that they took in part the fatigue costume, and the military chapeau of the full Templar uniform.

In 1860, Calvary Encampment was chartered; and one of the Committee on Costume of the Grand Encampment of the United States being an active member, the undress regalia was adopted in part, being substantially that of the St. Bernard.

In 1862, the Grand Encampment of the United States again changed the regalia, providing for shoulder-straps, and adopting the undress uniform of 1859.

The other Encampments which have been chartered since the annual election in 1863 have taken the regalia of the St. John's and Boston Encampments as the basis.

I have universally given it as my opinion, that the established regalia of this Jurisdiction is that of the St. John's and Boston Encampments. In 1859, by authority of the Grand Encampment of the United States, the apron was dispensed with. It has always been used in the regalia of these Orders until 1859, and is considered as an outward, visible recognition of our Masonic Knighthood. I look upon this innovation as the first step towards a divorce of these Orders from the Masonic Institution, which, as I have already said, will result in their total destruction. I believe that this infringement upon our regalia should be sternly opposed, and that no countenance should be given to it in this Jurisdiction. I am aware that much has been said in these later days against the devices upon our aprons. But our Fathers were not ashamed to wear them before men, and did not shrink from acknowledging the Masonic origin of these Orders. Let us be no more fastidious than were they. By our Masonic Templars' Apron, let us still be recognized as allies of the Ancient and Honorable Society of Free Masons, which badge alone distinguishes us from the various associations, companies, and societies which are daily springing up, and in gay plumage flourishing during their ephemeral life.

In the same light do I consider a recent attempt to rob the Masonic Lodges of their undoubted right and privilege to conduct the burial of Masons, as evinced in a burial service which had its origin in the State of New York, and which has been adopted by the Grand Encampment of the United States. In 1856, a Com-

mittee of the Grand Encampment, composed of Sir Philip C. Tucker, Sir Charles W. Moore, Sir Philip T. Schley, Sir Wm. H. Drew, and Sir John Christie, used this language : —

“Your Committee do not think that any Sir Knight has a right to claim Knightly burial, and are not acquainted with any other Masonic right of burial than that which exists in the Blue Lodge.”

On the third day of March last, I received a petition from a constitutional number of Knights at Salem, Mass., praying for a dispensation to form and open a new Encampment under the name of Winslow Lewis Encampment. The consent of Palestine Encampment at Chelsea was obtained therefor. Accordingly I granted a dispensation, returnable at this Grand Assembly, and appointed —

Sir WILLIAM SUTTON, Commander.

Sir ALFRED A. ABBOTT, Generalissimo.

Sir WILLIAM H. PIERSON, Captain-General.

On the eighth day of March last, I received a petition from a sufficient number of Knights at Fitchburg, Mass., and vicinity, praying for a dispensation for a new Encampment by the name of Jerusalem Encampment. The consent of Worcester County Encampment accompanied the petition. I therefore granted a dispensation returnable at this Grand Assembly, and, as officers, appointed

Sir E. DANA BANCROFT, Commander.

Sir JOHN BURNS, Generalissimo.

Sir H. F. COGGSHALL, Captain-General.

On the twenty-seventh of March last, I received a petition indorsed by Palestine Encampment, from a large number of Knights at Melrose, Mass., and vicinity, asking for a dispensation to form and open a new Encampment by the name of Hugh de Payens Encampment. The request was granted, the dispensation being made returnable to this Grand Assembly. I appointed as officers —

Sir CHARLES C. DAME (Generalissimo of Boston Encampment), Commander.

M. E. Sir GEORGE W. CHASE (Commander of Haverhill Encampment), Generalissimo.

Sir WM. C. MOREY, Captain-General.

These new bodies have been properly instructed, and have each been visited by some member of the Grand Council. I have every reason to believe that they are in a good healthy condition, and that the safety of the Order would justify the Grand Encampment in giving them Charters.

Sir Knights, we are constantly reminded of our mortality, and that this is not our abiding place. The whole nation is now in mourning at the loss of its Chief Magistrate, who, in full health, in possession of all his faculties, surrounded by his friends, without a moment's warning of the impending fate, was cut down by the cowardly hand of an assassin. As citizens of this Great Republic, as members of a Society which flourishes in every State of the Union, protected by the flag of our country, we unite in the common grief, and mourn with those who mourn.

Since our last Annual Assembly, we have been called to pay the last tribute of respect to three of our Knight companions. On the 25th of last February, M. E. Sir Isaac Decatur Gibbons, Grand Commander of Springfield Encampment, died at Springfield, Mass., aged fifty years. He entered the Masonic Institution in 1856. In 1859, he was knighted in the Encampment over which he afterwards presided. He held various offices in the Masonic Bodies in the city of his residence, and, as a man and Mason, enjoyed the respect and confidence of all who knew him. He was a faithful, zealous Commander; and his ability to confer the Orders of Knighthood in an effective, impressive manner was not excelled in the Jurisdiction. The loss to his Encampment, the Fraternity, and to the community in which he so worthily lived, must be keenly felt.

On the 27th of February last, Past Grand Master Sir John Rufus Bradford died at Boston at the advanced age of seventy-five years. He was initiated into Masonry in 1813. He received the Orders of Knighthood in Boston Encampment in 1835, during the darkest day in our history, and was afterwards its Commander. In 1846, he was Grand Generalissimo; in 1847, Deputy Grand Master; in 1848 and 1849, Grand Master; and, at the time of his decease, was Grand Lecturer of this Grand Encampment. In all departments of Masonry—Lodge, Chapter, and Encampment—he was appreciated and honored. As a Lecturer

on Templar Masonry, he was unsurpassed in his readiness, accuracy, and zeal. Age did not abate his ardor, nor lessen his activity. Often has he complained to me during the last year of the little interest taken in our lectures, and of the unseemly haste with which the Orders have been conferred. His funeral was attended by many Grand Officers and permanent members of this Grand Body, who joined the large number of his brethren in the last sad honors. The Rev. Prelate of Boston Encampment, his pastor for many years, eloquently and pathetically said in the funeral sermon which he preached: "At sunset, on Saturday, he locked up his office and went home. At sunrise, on Monday, he threw off the body, and went home, indeed — to God. The pilgrim, who on the rugged way had so often manfully shouldered the Cross sent him, and then bravely trudged forward again, grew weary at last, and lying down to rest, found himself unexpectedly at the goal. Transfigured into eternal youth, he rose from the offcast frame, with its worn and dusty weeds, pack, sandals, staff, and scrip, to the inheritance of the spirit — the fixed perfection of destiny. . . . He who was so truly prepared, who knew so many pass-words, whom time and Providence had initiated into so many deep secrets of experience and hidden truths of divinity, has been admitted behind the great curtain, and received into the ultimate mystery. Hail, ascended Brother! and farewell until we come."

M. E. Sir George Arnold French, Grand Commander of Holy Sepulchre Encampment, died at Pawtucket, Rhode Island, on the 11th of March last, aged forty-two years. He was initiated into Masonry in 1859, and created a Knight in 1860, in the Encampment which he commanded at the time of his decease. In 1864, he was Junior Grand Warden of this Grand Encampment. He held various Masonic offices, and was Senior Grand Warden of the M. W. Grand Lodge of Rhode Island. Although recently admitted to our Order, he evinced an undeviating attachment to its great truths and principles. In the ritual he was accurate and reliable. As a friend he was true and faithful, and, as a brother, warm-hearted and affectionate.

The M. W. Grand Lodge of Rhode Island honored his memory by an imposing ceremonial, at a special meeting called for the

purpose at Providence, upon which occasion the W. and Rev. Grand Chaplain of that Grand Body pronounced his eulogy.

To each of these companions death came suddenly and with little warning. But we have faith to believe that, through the merits of the blessed Immanuel who died upon the Cross that we might live, they have passed to the realms of light and everlasting bliss.

How consoling are those beautiful lines of Venantius Fortunatus : —

“Crux Benedicta Nitet Dominus Qua Carne Pependit,” etc.

The blessed Cross shines now to us where once the Saviour bled,
Love made Him victim there for us, and there His blood was shed,

O rich and fruitful branches ! O sweet and noble Tree !
What new and precious fruit hangs for the world on Thee,

Whose fragrance breathes the breath of life into the silent dead, —
Gives life to those from whom, long since, earth's pleasant light hath fled !

No summer heat has power to scorch who in thy shadow rest ;
No moonlight chill can harm at night, no burning noon molest.

Planted beside the water-flood, unshaken is thy root ;
Thy branch shall never fade, and in all seasons be thy fruit ;

For round thine arms entwining is the true and living Vine,
And from that blood-stained stem distils the new and heavenly wine.

The Grand Master stated that he had appointed the following Committees : upon the decease of M. E. Sir ISAAC D. GIBBONS, Grand Commander of Springfield Encampment, R. E. Sir William F. Salmon, Sir William S. Shurtleff, and Sir Levi L. Webster ; upon the decease of Past Grand Master Sir JOHN RUFUS BRADFORD, Past Grand Masters Sir Charles W. Moore, Sir Winslow Lewis, and Sir James Hutchinson ; upon the decease of M. E. Sir GEORGE ARNOLD FRENCH, Grand Commander of Holy Sepulchre Encampment, Sir Alvin C. Robbins, Sir Edwin J. Nightingale, and R. E. Sir William S. Studley.

The following Report of the Committee on Resolutions, on the decease of M. E. Sir Isaac D. Gibbons of Springfield, was received.

IN GRAND ENCAMPMENT OF MASSACHUSETTS AND RHODE ISLAND,
BOSTON, May 5, 1865.

Whereas, It has pleased the Divine Ruler to remove from his sphere of usefulness below M. E. Sir Isaac Decatur Gibbons, a permanent member of this Grand Encampment :

Resolved, That, in the death of Sir Knight Gibbons, this Grand Body and the Masonic Fraternity have lost a zealous and devoted brother, society an upright member, and all who knew him, a friend.

Resolved, That while we bow with submission to the decree that has brought sorrow to our hearts, yet we are cheered by the belief that a life of faithfulness to duty on earth has secured for our departed companion an asylum "in those regions of life and everlasting bliss" to which all good Templars aspire.

Resolved, That these resolutions be extended upon the records of this Grand Encampment, and an attested copy thereof be sent to the family of the deceased.

Submitted most respectfully by

W. F. SALMON.

W. S. SHURTLEFF.

On motion of R. E. Sir Benjamin Dean, the resolutions were adopted.

Past Grand Master, Sir Charles W. Moore, in behalf of the Committee on the decease of Past Grand Master Sir John Rufus Bradford, in offering the following resolutions, related this incident : —

About the year 1832, the Anti-Masonic excitement had culminated to its highest point, and succeeded in throwing into the Legislature of that year a sufficient number of its own party to control the action of that body. Availing itself of this power, it enacted a law against the administration of extra-judicial oaths. The aim of this law was against the Masonic Institution. Its friends believed, or assumed to

believe, that, under such a law, Masonry must cease to exist, because the obligations which they supposed bound the members together could not continue to be given, but in contravention of the law of the Commonwealth, and the incurring of the penalty imposed by it; and, singular as it may now appear, a majority of the members of the Institution took the same view; and it therefore followed as a matter of course that, until the views of these brethren were changed, or the difficulty overcome in some other way, the Lodges and all other Masonic bodies were at a stand. It was at this time and under this condition of things that Sir John R. Bradford made application to the Boston Encampment for the Orders of Knighthood. The Body was in a dilemma. The candidate was a desirable one. What was to be done? I was the Prelate of the Encampment. A discussion arose in which the application of the law to Masonic proceedings was denied. I was willing to take all the required responsibility, and go on with the work. It was finally decided, however, that I should take the candidate beyond the jurisdiction of Massachusetts and qualify him for the Orders. I accordingly left Boston with Sir Knight Bradford one Saturday forenoon, taking all the paraphernalia which the occasion and its duties required, and arrived in the evening at a small country tavern within the limits of the town of Nashua, N.H., and in one of the upper chambers of which, in the course of the night, qualified Companion Bradford for the reception of the ceremonies, from Knight of the Red Cross to Knight of Malta inclusive, and returned with him to Boston the next day — Sunday. On the Wednesday following, Companion Bradford was admitted as a Knight of the Red Cross in the Boston Encampment at the hands of Sir John Hewes, and, in due time, to the other Orders of Knighthood.

Such were the peculiar and interesting circumstances under which Companion Bradford was made a Knight Templar.

They are certainly without a precedent in this country, and are probably unparalleled in the history of Knighthood.

IN GRAND ENCAMPMENT OF MASSACHUSETTS AND RHODE ISLAND,
BOSTON, May 5, 1865.

Resolved, That in the death of Sir John Rufus Bradford, Past Grand Master of this Grand Encampment, another link in the chain that connects the present with the distant past is broken; another of those courteous and faithful Sir Knights, whose presence tempers these our days of prosperity with the recollections of their days of adversity, has gone out from among us. He had performed the allotted years of his pilgrimage well; had passed the guards in safety; paid his devotions at the Holy Shrine; and has, we devoutly trust, at last found his reward in the Asylum of Eternal Rest and Happiness.

Resolved, That this Grand Encampment cordially mingle their sympathies with those of their Companions and Brethren of other kindred Masonic Associations, and heartily unite with them in weaving for the memory of our departed Brother, the *Memorial Wreath* of fraternal love and honor.

Resolved, That we tender to the beloved family of our deceased Brother the expression of our sincere condolence in their great affliction, and commend them to the protection and guidance of Almighty God.

Respectfully submitted.

CHAS. W. MOORE.

WINSLOW LEWIS.

On motion of R. E. Sir Charles H. Titus, the resolutions were adopted, and a copy thereof ordered to be transmitted to the family of the deceased.

The Committee appointed to prepare suitable resolutions on the decease of Sir George Arnold French submitted the following, which were adopted, and a copy ordered to be sent to the family of the deceased:—

Whereas, It has pleased our Heavenly Father to remove by death our beloved companion, Sir George Arnold French, Grand Commander of the Encampment of the Holy Sepulchre, Pawtucket, R. I., therefore —

Resolved, That the highly important services rendered by him in the Orders of Knighthood, and to Ancient Craft Masonry in general, entitle his memory to our consideration and respect.

Resolved, That the various trusts reposed in him by his Masonic Brethren afford the best evidence of the high honor in which he was held by those who knew him best.

Resolved, That we kindly cherish his memory as a man and Mason, and herewith extend to his family, and to the various Bodies with which he was identified, our sympathy and condolence at their loss.

Respectfully,

ALVIN C. ROBBINS.
E. J. NIGHTINGALE.
WM. S. STUDLEY.

A Council of the Order of Malta was then opened in form, and the Order conferred by St. Bernard Encampment; after which the Knights of this Encampment withdrew from the Grand Asylum in due array.

On motion of R. E. Sir William F. Salmon, *Voted*, That the thanks of the Grand Encampment be tendered to St. Bernard Encampment for the very satisfactory and able manner in which that Body has this day exemplified the work of the Orders of Knighthood before this Grand Body.

On motion of R. E. Sir Benjamin Dean, it was *Voted*, That the thanks of the Grand Encampment be tendered to the Grand Master M. E. Sir W. S. Gardner for the very able, eloquent, and interesting address delivered by him before this Grand Body this evening.

The Grand Encampment of Knights Templars and the Appendant Orders of Massachusetts and Rhode Island was then closed in Ample Form.

SPECIAL ASSEMBLY.

JUNE 27, 1865.

A Special Assembly of the GRAND ENCAMPMENT OF KNIGHTS TEMPLARS AND APPENDANT ORDERS OF MASSACHUSETTS AND RHODE ISLAND was held in the city of Salem, Mass., on Thursday, June 27, 1865.

Formed in due array, and opened the Grand Encampment in Ample Form at 7 o'clock, P.M.

Officers Present.

M. E. Sir WILLIAM SEWALL GARDNER . .	Grand Master.
R. E. Rev. Sir CHARLES HENRY TITUS . .	Deputy Grand Master.
R. E. Sir WILLIAM WILSON BAKER . . .	Grand Generalissimo.
Sir CHARLES WHITLOCK MOORE (P. G. M.) as	Grand Captain-General.
R. E. Rev. Sir WILLIAM SPRAGUE STUDLEY	Grand Prelate.
R. E. Sir BENJAMIN DEAN	Senior Grand Warden.
R. E. Sir WILLIAM BULLOCK BLANDING . .	Junior Grand Warden.
Sir JOHN MCCLELLAN (P. D. G. M.) as . .	Grand Treasurer.
R. E. Sir SOLON THORNTON	Grand Recorder.
R. E. Sir SETH PERKINS MILLER	Grand Sword-Bearer.
R. E. Sir GARDNER TABER SWARTZ . . .	Grand Standard-Bearer.
R. E. Sir WILLIAM FRANCIS SALMON . . .	Grand Warden.
R. E. Sir JOHN SHEPLEY	Gr. Captain of the Guard.
R. E. Sir EBEN FLAGG GAY	Grand Sentinel.

The Grand Master stated that the business to be transacted at this Special Assembly was the constituting of Winslow Lewis Encampment, and the installation of its officers.

The Senior Grand Warden announced that the Knights of the new Encampment were formed in due array in their Asylum.

The Grand Encampment proceeded in procession to the new Asylum, where Winslow Lewis Encampment was solemnly constituted, according to the ritual in use in this Grand Body (see page 4, *et seq.*, *ante*, the singing of the Christmas hymns being omitted).

The Grand Master installed Sir WILLIAM SUTTON M. E. Grand Commander of Winslow Lewis Encampment.

The Deputy Grand Master installed the remaining officers.

The Grand Master addressed the new Encampment as follows : —

In commemoration of the Knightly and Masonic labors of one whom we all delight to honor, you have named your newly-organized body Winslow Lewis Encampment. You have selected the name of one who is dear to every Mason in Massachusetts ; who, through a lifetime of Masonic labor, charity, kindness, compassion, and benevolence, in its broadest and most comprehensive sense, has carried into daily practice all the Knightly and Masonic virtues. Such generous labors in the cause of humanity should not go unrewarded. The record of regard, affection, and admiration which I might be able here to inscribe — that softened, fresh, and yet incomplete record, over which no leaf that has been strewed has yet withered — would be cold and incomplete to you. Your own faithful, heart-felt feelings need no such recital from me. His genial countenance is only wanting here to make up the complete fulness of this interesting occasion. His kind, pleasant voice is alone needed to fill you all with perfect happiness. His absence is the only void. God grant that he may return to us soon, confirmed in health, and that he may be spared many years to instruct, encourage, and enliven us.

The Order of the Temple which we establish here this evening is a military and religious institution. In its government and movements it is military. It is true we do not imitate in any respect the habits or the manners of life of the Knights Templars of the Middle Ages. To the ancient Templar his Society was every thing. He gave up his family, his life to the Order which he entered. His own will and desire became subservient to that of his superior. His vow once taken could never be recalled. He knew not what his destiny might be, or where he might be sent. He waged war against all enemies of the Christian religion, and solemnly vowed to devote his life to the protection of destitute widows, helpless orphans, and innocent virgins. His Society was his only spouse. The comforts of home and domestic happiness were denied him, and he voluntarily imposed upon himself the most menial services. His profession was that of a Christian warrior. He fought valiantly for his religious faith

and the propagation and defence of the Christian religion. His was a contest for the Romish Church against the Moslem faith, Christianity against Mohammedanism, the Christian against the Infidel, the European against the Saracen. The recovery of the Holy Sepulchre was one of the principal objects of the Templar's life, or rather that of his Society. In those ages a pilgrimage to the holy shrine was the ambition of the rich and the poor; and it was the early object of the Templars to protect those weary pilgrims in their perilous journey to Jerusalem. The Christian world was wild with this peculiar fanaticism concerning the healing virtues of the tomb where once the Saviour lay. The Church at Rome held absolute sway, and emperors were subject to its power. The arts were in their infancy, and science had scarcely been born. Darkness was upon the land and the dawn was scarcely discernible in the East. Knights Errant wandered over Europe in search of adventure, and with poised lance and in mailed armor entered the lists for deadly strife. Honor never was brighter than in those ages. It was the essence of Chivalry, and nothing could tarnish the sword of a valiant Knight like dishonor. Death in its most atrocious form, the stake or the rack, were preferred before dishonor.

From this Chivalry the nations gradually emerged into the civilization in which we now live. Chivalry, with its many virtues mixed with its barbarities, was the harbinger which heralded the dawn of civilization. The ridicule which Cervantes cast upon Knight Errantry in the sixteenth century was a deadly blow to its existence, and Chivalry as such expired as early as the reign of Elizabeth.

The Order of Knights Templars which we cultivate to-day is evidently and necessarily very different from that Society in the Middle Ages. We do not devote our lives to its interests. We do not forsake all other pursuits, and identify ourselves solely with it. There are no pilgrims journeying to the Holy Land whom we are bound to protect. The Sepulchre at Jerusalem is still in the hands of the Moslems, but we wage no warfare for its recovery. We do not live in Priories and Chapters and Temples, nor do we call ourselves, as they did, the poor fellow-soldiers of Jesus Christ. Our Rites and Ceremonies are solemn and imposing,

but we have no confession, no absolution, no sacrifice of the Holy Mass. Yet it is claimed that we are the successors of those who once fought so valiantly for the Christian religion upon the plains of Palestine.

Our order is planted in the bosom of the Masonic Fraternity. Persecuted unrighteously, the ancient Templars sought and found in the Masonic Institution that safety and protection which were denied to them by the sovereigns of Europe and the Church of Rome. To-day Knights Templars are found in the Masonic Fraternity. The neophyte can advance to our mysteries only through the porch of Masonry. To all others its gate is securely shut. Its portals are closed against all who have not been prepared for its teachings in the Masonic Lodges and Chapters.

To Masonry the Templars have added the military character, and the necessity of a belief in the Christian religion. The religious and military character of our Order distinguish it from Masonry. We wear the Knightly Sword, and are decorated with the Christian Cross, as the symbol of our religious faith.

How different the age in which we live from that in which the Templar flourished. In those days of darkness the Church of Rome ruled over the minds of men with despotic sway. Individual liberty, which the Christian teachings vouchsafed to man, was utterly unknown. Freedom of thought and opinion was not tolerated. The learning of the world was in monasteries and in the Orders of the Church; and monks and abbots alone had the keys of knowledge. The people received such instruction as the Church saw fit to give. Kings and princes could scarcely write their names; and in England the ability so to do was sufficient immunity to murderers and felons. Galileo barely escaped the judgment of the Inquisition, for advancing the theory which science has accepted for the truth. The most exalted rank was awarded to bravery; and to be skilful with the sword and valiant in battle was the highest ambition.

Time has now entirely revolutionized the world, and in our own democratic country we live in the utmost liberty. Each man here is a sovereign in thought and in opinion, and prince among his fellows. Freedom of opinion and freedom of expression are among the liberties which we enjoy. Right or wrong, indi-

vidual liberty is secure to every citizen. He has the learning of the world within his reach, and if he does not enjoy it, he alone is to blame. The Church no longer shuts up in cloisters her manuscripts, nor chains the Bible to the pillars of her monasteries. And yet the Order of the Temple which originated and flourished in the darkest ages of the Christian centuries, it is contended, is still flourishing in the meridian splendor of our enlightened age. Have we any thing in common with those ancient Knights,—we who are spending our energies in the varied pursuits of active life? Do we resemble them in any thing, save in the name of which we are so proud? Exert ourselves to our utmost, could we become Templars in these days of the world's progress? Neither in dress, nor in government, in forms, nor in customs, could we be Templars of the Crusades. These have all passed away with the ignorance and delusion of the age in which they flourished. Any attempt to introduce them among us now would be met most assuredly with ridicule and contempt. They can never be revived under democratic institutions, and we had better hang them up as ancient relics with the mailed armor, battle-axes, and helmets of departed Knighthood.

But, Sir Knights, we can imitate their virtues, and revive in part the departed glory of the Templars. We can resuscitate from the grave whatever was good and worthy of imitation, whatever is deserving of praise and capable of being followed. Saint Bernard, Abbot of Clairvaux, a powerful and influential prelate, an admirer of the objects and deeds of the Order in the days of its infancy, "wrote an eloquent work, exhorting the Templars to persevere in their toilsome but highly laudable task of fighting against the tyranny of the heathens, and commending their piety to the attention of all the faithful, setting in strong opposition to the luxury of the Knights of his time the modesty and simplicity of these holy warriors."

In the description which the learned Abbott gives of the Templars, we may find many things which we in our Society could safely and happily imitate.

"They go and come," says he, "at a sign from their Master; they wear the clothing which he gives them, and ask neither food nor clothing from any one else; they live cheerfully and temper-

ately together without wives and children, and that nothing may be wanting for evangelical perfection, without property, in one house, endeavoring to preserve the unity of the spirit in the bond of peace, so that one heart and one soul would appear to dwell in them all. They never sit idle, or go about gaping after news. When they are resting from warfare against the infidels, a thing which rarely occurs, not to eat the bread of idleness, they employ themselves in repairing their clothes and arms, or do something which the command of the Master or the common need enjoins. There is with them no respect of persons; the best, not the noblest, are the most highly regarded; they endeavor to anticipate one another in respect, and to lighten each other's burdens. No unseemly word or light mocking, no murmur or immoderate laughter, is let to pass unproved, if any one should allow himself to indulge in such. They avoid games of chess and tables; they are adverse to the chase, and equally so to hawking, in which others so much delight. They hate all jugglers and mountebanks, all wanton songs and plays, as vanities and follies of this world. They cut their hair in obedience to these words of the apostle, 'It is not seemly in a man to have long hair;' no one ever sees them dressed out; they are seldom ever washed; they are mostly to be seen with disordered hair and covered with dust, brown from their corselets and the heat of the sun. When they go forth to war, they arm themselves within with faith, without with iron, but never adorn themselves with gold, wishing to excite fear in their enemy, and not the desire of booty. They delight in horses which are strong and swift, not in such as are handsomely marked and richly caparisoned, wishing to inspire terror rather than admiration. They go not impetuously and headlong into battle, but with care and foresight, peacefully as the true children of Israel. But as soon as the fight has begun, then they rush without delay on the foes, esteeming them but as sheep; and know no fear, even though they should be few, relying on the aid of the Lord of Sabaoth. Hence one of them has put a thousand, and two of them ten thousand to flight. Thus they are, in union strong, at the same time gentler than lambs and grimmer than lions: so that one may doubt whether to call them Monks or Knights. But both names suit them, for theirs is the mildness of

the Monk and the valor of the Knight. What remains to be said but that this is the Lord's doing, and it is wonderful in our eyes? Such are they whom God has chosen out of the bravest in Israel, that, watchful and true, they may guard the Holy Sepulchre, armed with swords, and well skilled in war."

Such was the exalted estimation in which the members of the Order were held, in the early days of its history, by the most illustrious Prelate in the Christian world. The example which he portrays teaches us to be united in the bonds of peace, not to be idlers, to respect virtue above rank, to lighten each other's burdens, to avoid the deceits and vanities of this world, and to be zealous and active in the interests of the Order. We are taught not to excite the cupidity or envy of our enemies by a display of our wealth, power, or influence; to keep our own councils and secrets; to be mild and gentle, charitable and just, affectionate and kind, firm and decided; and to rely for strength, comfort, and support upon the Lord of Sabaoth.

There is many a poor and weary pilgrim journeying to the holy land above, who needs our aid, protection, and support; many whose staff is broken, whose sandals are worn out, and whose scrip is empty. If you have no gold and silver for them, of such as you have freely give. To do good and to distribute, even to such, forget not, for with such sacrifices God is well pleased.

Many destitute widows, helpless orphans, and innocent virgins need your protecting care and advice, as did those in the romantic days of chivalry, for whose defence the gallant Knight buckled on his armor.

There are outlets enough for your alms, subjects enough for your compassion, in these days of our refined civilization. But remember "If a brother or sister be naked and destitute, and one of you say, depart in peace, be ye warmed and be ye filled, and ye give them not of those things which are needful for the body, what doth it profit?"

And remember also that, "Whosoever shall give to drink unto one of these little ones a cup of cold water in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

Sir Knights, — In entering upon the responsibility of opening this new Encampment in your city, let me enjoin upon you at the outset not to forget that you are establishing a Society which is founded upon the Christian religion. "Knighthood in terms implies integrity of purpose, open, honest, frank, and fair dealing, and the exercise of all those virtues that should distinguish the Christian gentleman. A true Knight scorns all duplicity, all dishonesty, and all unfair dealing. Looking to the Scriptural HEAD of his Order, he will seek to obey His precepts, and especially to do unto others as he would that others should do unto him. None but a high-minded, honorable man is worthy of the Order." *

Let no supposed necessity induce you to confer the Orders in indecent haste. Remember that it is your duty to confer the Orders in such a way as to inspire the recipient in the fullest manner with the beauty and solemnity of our Ritual. Let no ambition induce you to prostitute the Order to enable you to fill up your ranks. Receive among you only those who have a firm faith in the Christian religion, of unblemished morals—a morality which is indispensable for the occupation of the highest positions of trust and respectability in your community. Require at least those essentials which Burke described as embodying, in Chivalry, "the generous loyalty to rank and sex, the proud submission, the dignified obedience, and that subordination of the heart which kept alive, even in servitude itself, the spirit of an exalted freedom,—that sensibility of principle, that chastity of honor, which felt a stain like a wound, which inspired courage whilst it mitigated ferocity, which ennobled whatever it touched, and under which vice itself lost half its evil, by losing all its grossness."

Among yourselves remember that you should be faithful and true. Let honor ever be your guiding star, and truth your anchor. Let harmony and concord ever dwell among you. As Knights, remember that personal prejudices, self-interest, and jealousy should never be known. Be united by one hope, and sustained by the same heavenly confidence; and "as link after link in the chain of those attachments is dissolved at death, let it be such that it can be renewed again in undecaying strength and immortal beauty."

* Sir William B. Hubbard.

Let Faith, Hope, and Charity, — Justice, Fortitude, and Mercy, — Courtesy, Magnanimity, and Valor be united in each of you. May you be distinguished among your fellow-men, for the practice of all the Christian virtues. Let the widow and the orphan, the destitute and the oppressed, receive your constant care and protection. By every means in your power, endeavor to raise the standard, and sustain the reputation of our Order. Ever stand forth as champions to espouse and maintain the Christian religion. Keep constantly before you the example of Him who died upon the Cross of Calvary. Into whatever despondency or misfortune you may fall, remember the Faith and Hope of which that Cross is the emblem.

"Sign of my Faith, seal of my Hope,
Pledge of God's love to wandering man,
Beaconed by thee, no more I grope
Dimly the way of Truth to scan;
And ever when life's billows toss,
Though whirlwinds sweep and storm-clouds frown,
Faith o'er the cloud shall see the Cross:
Hope o'er the Cross shall see the Crown."

The Grand Officers then proceeded to the Grand Asylum, where the Grand Encampment was closed in Ample Form.

SPECIAL ASSEMBLY.

OCTOBER 13, 1865.

A Special Assembly of the GRAND ENCAMPMENT OF KNIGHTS TEMPLARS AND APPENDANT ORDERS OF MASSACHUSETTS AND RHODE ISLAND was held at Fitchburg, Mass., on Friday, the thirteenth day of October, 1865.

Formed in due array, and opened the Grand Encampment in Ample Form at seven o'clock, P. M.

Officers Present.

M. E. Sir WILLIAM SEWALL GARDNER . . .	Grand Master.
R. E. Rev. Sir CHARLES HENRY TITUS . . .	Deputy Grand Master.
R. E. Sir WILLIAM WILSON BAKER . . .	Grand Generalissimo.
R. E. Sir THOMAS ARTHUR DOYLE . . .	Grand Captain-General.
Sir WILLIAM NORTH <i>as</i>	Grand Prelate.
R. E. Sir BENJAMIN DEAN	Senior Grand Warden.
Sir CHARLES CHASE DANE <i>as</i>	Junior Grand Warden.
Sir HENRY PHELPS PERKINS <i>as</i>	Grand Treasurer.
R. E. Sir SOLON THORNTON	Grand Recorder.
R. E. Sir SETH PERKINS MILLER	Grand Sword-Bearer.
R. E. Sir GARDNER TABER SWARTZ	Grand Standard-Bearer.
R. E. Sir JOHN SHEPLEY	Grand Captain of the Guard.
R. E. Sir WILLIAM BULLOCK BLANDING <i>as</i>	Grand Warder.
R. E. Sir EBEN FLAGG GAY	Grand Sentinel.

The Grand Master announced that the Grand Encampment was assembled for the special purpose of constituting Jerusalem Encampment and installing its officers. The Grand Encampment marched in procession to the Asylum of the new Encampment.

The services of constitution were in accordance with the ritual in use in this Grand Encampment (see pp. 4-19, *ante*).

The Grand Master Installed Sir EDMUND DANA BANCROFT, M. E. Grand Commander of Jerusalem Encampment. The Deputy Grand Master installed the remaining officers.

The Grand Master addressed the new Encampment as follows :—

SIR KNIGHTS,—The city of Jerusalem for thousands of years has been distinguished; and in every age, since its foundation stones were laid, has attracted Pilgrims to its holy shrines. Thither the ancient Israelites repaired from Egypt and Greece, and from wherever else they might be sojourning, to witness the glory of its Temple, and, at the Passover, to participate in the solemn ceremonies of that commemorative festival. In the days of the wisest of kings, the nations of the earth came from afar to behold the beauty and glory of that vast Temple, which has made the name of its builder immortal. The proud Queen of

Sheba, with a numerous retinue, came up from the southernmost land of Ethiopia to pay homage to King Solomon, and behold for herself the truth of the wonderful stories which she had heard of the riches and splendor of this little city among the mountains of Judea. Perhaps she had been informed of that splendid description which Tobit of the tribe of Naphtali gave, while an exile at Ninevah, who confessed that he alone of his family went often to Jerusalem at the feasts, as it was ordained unto all the people.

"O Jerusalem, the Holy City! Many nations shall come from far, to the name of the Lord God, with gifts in their hands." . . . "All generations shall praise thee with great joy." . . . "For Jerusalem shall be built up with sapphires, and emeralds, and precious stone: thy walls and towers and battlements with pure gold; and the streets of Jerusalem shall be paved with beryl, and carbuncle, and stones of Ophir."

The wonderful trees of Lebanon, the gold and silver from the "Golden Sofala," the jewels and precious stones from the ports of Tarshish and Ophir paid their tribute to the genius and pious zeal of Solomon; and were lavished upon that Holy Temple which Josephus calls "a work the most admirable of any that had ever been seen or heard of, both for its curious structure and its magnitude, and also for the vast wealth expended upon it, as well as for the universal reputation of its sanctity."

It was covered on every side with plates of gold; and to the distant Pilgrim, as he gained the ascent of one of the numerous hills about the city, it reflected so strong and dazzling an effulgence, that his eye was obliged to turn away, being no more able to sustain its radiance than the splendor of the sun. As its beauty and glory burst upon him, after wandering months in his journey to this consecrated place,—as the high white walls of the Holy City cast a gleam along the valley, and Zion with its palaces arose, and the smoke of the offering upon Mount Moriah ascended to heaven,—he would with his companions chant the Psalm of David.

"Great is the Lord; and greatly to be praised
The mountain of his holiness in the city of our God.
Beautiful for situation, the joy of the whole land . . ."

Is Mount Zion, on the north of the city of the Great King.
Walk about Zion, go round about her!
Tell her towers!
Mark well her bulwarks!
Consider her palaces!
That ye may tell it to the generation following."

There dwelt the haughty people who believed themselves especially favored of God; and there they had erected the Temple so renowned, within which was the Shekinah which the ancient Jew contemplated with the most reverential awe. Thus, before the Christian era, Jerusalem was celebrated throughout the length and breadth of the world accessible to the Jews. It impressed itself upon the nations in a marvellous manner. It was never a mart for trade. It had no harbors; and no richly laden ships could gather there the commerce of the seas. It was situated in the midst of a desert country. The valleys had no water, and the soil was parched and stony. Nothing but its connection with the religion of the Jews gave it any prominence or character in the days of Jewish prosperity.

Jerusalem, however, became a more celebrated city than the Jewish nation in the days of its greatest renown ever dreamed of; and attracted to its gates Pilgrims of a livelier faith, and brighter hope, and more transcendent charity, than was ever known to the Jew. The tragedy upon Calvary was the doom of Judaism. Henceforth these unbelievers became outcasts from the city of their devotion. Scattered over the face of the earth, they have ever since hoped for restoration; a hope which, deferred for more than eighteen hundred years, has not yet sickened the heart of a single one of this peculiar people. In whatever clime they roam, they still turn to Jerusalem as the city of their promised rest. "They take pleasure in her ruins, and would kiss the very dust for her sake. Jerusalem is the centre around which the exiled sons of Judah build, in imagination, the mansions of their future greatness. In whatever part of the world he may live, the heart's desire of a Jew is to be buried at Jerusalem."

The day-spring from on High first dawned upon this distinguished city; and from thence, has spread its meridian splendor upon this benighted world. The celebrated Temple was utterly

destroyed, and the ploughshare obliterated its very site. A new Jerusalem and a new Temple were erected.

"No easy task hath builded thee!
Long did the chisels ring around!
Long did the mallets' blows rebound!
Long work'd the head and toil'd the hand!
Ere stood thy stones as now they stand."

The Temple of Solomon, the Mount of Olives over against the city, the Garden of Gethsemane, the Judgment Hall of Caiaphas, the sacred Mount of Calvary, and the Tomb of Joseph, became objects of interest to the dwellers in the furthestmost parts of the world. Pilgrims from remoter regions than ever before, again flocked to this distant city. The Psalms of David were again chanted by these weary travellers when they first caught view of the sacred city, as did the Pilgrim Jews ages before, mingled with such hymns as the Breviary contains.

"Jerusalem, thou City blest!
Dear vision of celestial rest!
Which far above the starry sky,
Piled up with living stones on high,
Art, as a Bride, encircled bright,
With million angel forms of light."

The Jerusalem of David's conception, to the Christian Pilgrim became the prophecy of the New Jerusalem to which he aspired; and he repaired to these holy places, rendered sacred in his sight, to kindle anew his love and zeal, and enable him to secure an entrance into those mansions of peace in the city of his God.

Beyond this, went the superstition of the times so far, that these holy shrines and relics were believed to possess miraculous power to heal the sick and even pardon sin. So, from all parts of Christendom, flocked Pilgrims to the Holy Land; to the Jerusalem where once the Saviour of the world sojourned, and where so ignominiously he perished. Vast numbers of all ranks and both sexes, clergy as well as laity, annually repaired to the Tomb of Christ.

In process of time danger to these Pilgrims became imminent, as the Holy Land was in a disturbed and unquiet state. The Egyptians on one side, and the Turks on the other; the Arab

tribes, with their usual predatory habits, infesting the whole country with hostile excursions ; the Mussulman, and the disaffections between the Syrians and the Latins, combined to expose the Pilgrim to numerous dangers. Peril beset him at the port at which he landed. New perils awaited him on the banks of the Jordan, or when he went to pluck his branch of consecrated palm in the gardens of Jericho.

In consequence of these dangers and difficulties, nine pious Knights formed themselves into an association, combining the characters of the monk and the knight, and at the tomb of the Saviour made a solemn vow to devote themselves to a life of chastity and piety, and with their swords to protect Pilgrims on their visit to the Holy Land. The patriarch and the king approved of their course, and they were assigned places of abode near the Temple, and hence styled themselves soldiery of the Temple, Templars, and Knights Templars. The novelty of this plan excited considerable attention ; for in the Eastern Church any alliance between the religious and the warlike had been discouraged. St. Basil, one of the Grecian Patriarchs, had established a canon, directing that he who had slain an enemy in battle, should abstain during three years from partaking of the holy sacraments.

It is related that as a priest of a little town in Cilicia was one day saying mass, a band of Saracens burst into the town and began to plunder it. Without waiting to take off his priestly vestments, he seized an instrument made use of at the altar, and, flying among the infidels, plied his weapon with such force, as to compel them to flee, and so saved the town. The gallant priest received as a reward for these services a censure from his superior ; his voice was silenced ; and in other respects he was so ill-treated, that he threw off his robes and joined the Saracens, where his martial and energetic creed and manly sentiments were better appreciated ;—so little did religion and the deeds of arms accord in the minds of the members of the Eastern Church. The religion of the West was martial ; and hence the Order of the Temple, the only task of whose members was that of fighting against the infidels, was held in high estimation throughout Europe. Zealous, devotional, religious, and warlike, courageous,

valiant, and magnanimous, these Knights of the Temple early attracted the attention of the Church of Rome ; and they received such grants and emoluments that no Order of Knighthood became so rich and powerful. From being the poorest, they became the most opulent Order in Europe ; and their power, influence, and vast possessions excited the envy of kings and emperors. They were connected with the noblest families in the various realms in which they were established, and were generally disliked for the excessive pride and arrogance which, it is said, they assumed. In the wars of the Crusades, for the recovery of Jerusalem from the possession of the infidels, these Knights of the Temple fought valiantly ; and they became renowned throughout Christendom for their invincible courage and for their deeds of valor. Peaceful times returning, they became scattered over Europe. To this day their temples and houses still exist, as monuments of an Order which above all others has made its mark in history. Finally, the most outrageous charges were made against the Knights in France ; and the Emperor Philippe le Bel, with the complicity of the Pope of Rome, put to death the Grand Master De Molay, and other distinguished and influential Knights of the Order. This example was, in effect, followed throughout Europe ; and the proud Order was extinguished, its vast properties confiscated, and its Knights executed or expatriated. It is a well-known historic fact, that, about the time of the suppression of the Order of the Temple, the Knights were in some way allied with the Institution of Masonry.

Alexander Sutherland, in his work entitled "Achievements of the Knights of Malta," says, "De Molay, anticipating martyrdom, named a successor to the Grand Mastership ; and the succession has been maintained regularly and uninterruptedly to the present day. . . . The Order is still in vigorous existence in the chief cities of Europe ; but the modern Templars affect no titular rank. Their bond of union is, like that of the Freemasons, mystical, and unrecognized as that of a legalized fraternity."

Archdeacon Mant says, "These Knights were all Freemasons ; from some of the Syrian Christians, they received their initiation ; and no one was admitted into the Templars' Society before he had been prepared by reception into Masonry. . . . The fact is

undisputed; and, indeed, the Templars have been accused of Masonry, and Masons taunted with their descent from the Knights." Other authorities might be quoted to the same point. In England and in Ireland they were known to be allied with Masons as "Masonic Templars;" and in Scotland they connected themselves, as early as 1560, with a Lodge of Freemasons at Stirling, which was patronized by King James. Well-known traditions among Masons point to the city of Jerusalem as the birth-place of their organization. It is contended that in the days of King Solomon Masonry first had its existence, and that its first labor was in the erection of that celebrated Temple at Jerusalem, which has excited the wonder and admiration of the world. It is, therefore, a fact worthy to be noted, that these two Orders, that of Masonry and that of the Temple, both of which, it is claimed, had their origin in the city of Jerusalem, entered into a mutual alliance of friendship which has not been broken.

Thus, to Masons and to Templars, the city of Jerusalem is endeared by a thousand ties; and its name has a significance to them which cannot easily be forgotten. There, Masons first practiced their rights and ceremonies, long before the prophetic announcement of the Prince of Peace, that not one stone should be left standing upon another of that Temple which they had assisted in building. There, the Templars first organized themselves to protect poor and weary Pilgrims on their journey to the Holy Land; and before its walls many of that heroic Order laid down their lives, valiantly fighting for its restoration to Christian rule.

Eminently proper, Sir Knights, is the name of Jerusalem, which you have selected for your newly-organized Masonic Templars' Body. It will continually recall to your mind the traditions which, as Masons, you so religiously preserve; the Apprentices, Craftsmen, and Masters, who labored so zealously on the Ground-floor, in the Middle Chamber, and *Sanctum Sanctorum* of that world-renowned Temple. It will remind you of the captivity, and the long sojourn at Babylon, the great city of the East, and the crowning glory which Zerubbabel won for Jerusalem in his triumph at the Court of Darius.

To the Templar who professes the Christian faith, Jerusalem

will arouse feelings of a more sacred nature, and fill the mind of the believing Knight with the most tender emotions. The environs of the city, Bethany and Bethpage, the city of Nain, and even the sea of Galilee, with the other places of equal note, which are objects of interest in the life of the great founder of Christianity, are all suggested by the name of Jerusalem. In it is centralized the life and character of the Divine Master; while the mournful as well as sacred incidents of his life, which, since the commencement of the Christian era, have been contemplated with feelings of pious regard and devotion, are all associated with the name of Jerusalem.

And, beyond all this, it will remind you of that New Jerusalem to which, by persevering with courage and constancy in all the duties of life, you may finally gain admission, there to receive the honors and rewards that await the valiant Soldier of the Cross.

SIR KNIGHTS, — In other departments of our Institution, I have known you familiarly for many years; and I have learned to appreciate the zeal and interest which you have continually manifested in the discharge of all your Masonic duties and obligations. In your Commander, you have an accomplished and diligent student in Masonry; and his rare working ability in the position to which he has now been elevated, can safely be predicted. Add to this, your neat and convenient apartments for assemblies of these Orders of Knighthood, and we have a safe guarantee of your success; such as will justify, I doubt not, the wisdom of the Grand Encampment in establishing this Commandery here.

Into your hands, and the hands of those who are to come after you in long succession, do we now confide the destiny of this Encampment. May you protect and guard it carefully, and look forward to its fortunes with the same earnestness of interest that parents contemplate the future of their posterity. "When the shield forged by Vulcan was presented to Æneas, — of which the rich cast was taken from the celebrated maternal gift to Achilles, to awaken him to the calls of patriotism and friendship, — it was engraved with the anticipated achievements of his descendants; and the flattering victories of the future Augustus were emblazoned over wide-spread regions, and barbaric foes with uncouth names." In like manner we anticipate your future triumphs,

through the agency of Knightly and Masonic virtues, will be over vice and ignorance, over injustice and oppression, over misfortune and selfishness. You are to assuage the miseries of unfortunate humanity, assert the divinity of the Christian religion, inculcate the practice of its morals, and inspire those sentiments of generosity, sympathy, friendship, fraternity, and benevolence, which contribute so much to the happiness of the human race. Remember, that in the daily walks of life there is ample scope for the mild and steady radiance of wisdom, virtue, and charity.

In the original Hebrew, the definition of Jerusalem is the "Inheritance of Peace." Let your Encampment, which we establish here this day, prove an "Inheritance of Peace" to you and your successors, and to the community in which you reside. "Peace be within thy walls, and prosperity within thy palaces."

"Among yourselves let there be a perfect unity of sentiment. Or, if there must be a difference, let it be of emulation in the exercise of those good qualities, which, while they dignify our nature, add lustre to the highest, and beauty to the lowest station. Let the precepts of morality and the strains of fervent piety, which are continually ascending from our altar, repress every unkind thought, and soothe every asperity of feeling. Let us all remember, that as 'Soldiers of the Cross,' we should be 'children of humility;' and in our lives and conversation, and in our fraternal and Knightly intercourse, so illustrate the beauty and excellence of our Order, that, without comprehending our mysteries, the world may exclaim, 'How good and how pleasant it is for Brethren to dwell together in unity.'"

Bless'd are the sons of peace,
Whose hearts and hopes are one;
Whose kind designs to serve and please
Through all their actions run.

Bless'd is the happy house
Where zeal and friendship meet.
Their songs of praise, their mingled vows
Make their communion sweet.

Thus on the heavenly hills
The saints are blessed above,
Where joy like morning dew distils,
And all the air is love.

The choir sung the following hymn of the twelfth century : —

HIERUSALEM.*

Hierusalem, my happie home,
When shall I come to thee?
When shall my sorrows have an end?
Thy joyes when shall I see?

O happie harbour of the saints!
O sweete and pleasant soyle!
In thee no sorrow may be found,
Noe grieve, noe care, noe toyle.

Hierusalem! Hierusalem!
God grant I soon may see
Thy endless joys; and of the same
Partaker aye to bee!

Thy walls are made of pretious stones,
Thy bulwarks diamonds square;
Thy gates are of right orient pearle,
Exceedinge riche and rare.

Thy turretes and thy pinnacles
With carbuncles doe shine:
Thy verrie streets are paved with gould,
Surpassinge cleare and fine.

Thy houses are of yvorie,
Thy windows crystal cleare,
Thy tyles are made of beaten gould,
O God! that I were there.

Ah! my sweete home, Hierusalem!
Would God I were in thee!
Would God my woes were at end!
Thy joyes that I might see!

The Grand Encampment proceeded to the Grand Asylum, where it was closed in Ample Form.

* Selections made by Rev. Dr. McMurdy, Grand Prelate of the Grand Encampment of the United States.

ANNUAL ASSEMBLY.

OCTOBER 27, 1865.

THE Sixtieth Annual Assembly of the GRAND ENCAMPMENT OF KNIGHTS TEMPLARS AND APPENDANT ORDERS OF MASSACHUSETTS AND RHODE ISLAND was held in the city of Boston, on Friday, the 27th of October, 1865.

Formed in due array, and opened the Grand Encampment in Ample Form at four o'clock, P. M.

Officers Present.

M. E. Sir WILLIAM SEWALL GARDNER	Grand Master.
R. E. Rev. Sir CHARLES HENRY TITUS	Deputy Grand Master.
R. E. Sir WILLIAM WILSON BAKER	Grand Generalissimo.
R. E. Sir THOMAS ARTHUR DOYLE	Grand Captain-General.
R. E. Rev. Sir WILLIAM SPRAGUE STUDLEY . .	Grand Prelate.
R. E. Sir BENJAMIN DEAN	Senior Grand Warden.
R. E. Sir WILLIAM BULLOCK BLANDING . . .	Junior Grand Warden.
R. E. Sir WILLIAM PARKMAN	Grand Treasurer.
R. E. Sir SOLON THORNTON	Grand Recorder.
R. E. Sir SETH PERKINS MILLER	Grand Sword-Bearer.
R. E. Sir GARDNER TABER SWARTZ	Grand Standard-Bearer.
R. E. Sir WILLIAM FRANCIS SALMON	Grand Warder.
R. E. Sir JOHN SHEPLEY	Grand Captain of Guard.
R. E. Sir EBEN FLAGG GAY	Grand Sentinel.

Prayers were offered by the R. E. Grand Prelate, Rev. Sir William S. Studley.

The records of the last Semi-Annual Assembly were read.

The roll of the Encampments having been called, the following were found to be present:—

ST. JOHN.	PILGRIM.	OLD COLONY.
BOSTON.	PALESTINE.	SUTTON.
WORCESTER-COUNTY.	MILFORD.	WINSLOW LEWIS.
SPRINGFIELD.	ST. BERNARD.	JERUSALEM.
DE MOLAY.	CALVARY.	HUGH DE PAYENS (U.D.).
HOLY SEPULCHRE.	HAVERHILL.	ST. OMER (U.D.).

On motion of R. E. Sir Charles H. Titus, *Voted*, That the R. E. Grand Generalissimo be requested to provide

refreshments for the Grand Encampment during the present session.

A petition was received from the Knights of St. Omer Encampment, working under a dispensation at South Boston, Mass., for a Charter.

On motion of R. E. Sir Benjamin Dean, the petition was referred to Sir Henry Mulliken, Sir Daniel Rounds, and Sir George H. Pierson.

A petition was presented from Hugh de Payens Encampment, working under dispensation at Melrose, Mass., praying for a Charter.

On motion of Sir George E. Stacey, the petition was referred to Sir George E. Stacey, Sir Horace Daniels, and Past Grand Master Sir Abram A. Dame.

On motion of Sir Levi L. Webster, Sir Levi L. Webster, Sir William W. Whitmarsh, and Sir E. Dana Bancroft were appointed a Committee to audit the Treasurer's accounts.

R. E. Sir William Parkman, in behalf of the Grand Fund Committee, reported the condition of the Grand Fund; and, on motion of R. E. Sir Charles H. Titus, the report was accepted.

Sir Henry Mulliken, in behalf of the Committee to whom was referred the petition of the Knights of St. Omer Encampment for a Charter, made the following report:—

IN GRAND ENCAMPMENT, BOSTON, Oct. 27, 1865.

The Committee to whom was referred the petition of St. Omer Encampment, have attended to their duty, and recommend that the prayer of the petitioners be granted.

HENRY MULLIKEN, *Chairman*.

On motion of R. E. Sir Thomas A. Doyle, the report was accepted and a Charter granted.

On motion of R. E. Sir Benjamin Dean it was *Voted*, That the dispensation for St. Omer Encampment be continued in force until the Encampment shall be constituted.

The following report was received : —

IN GRAND ENCAMPMENT OF MASSACHUSETTS AND RHODE ISLAND,
BOSTON, Oct. 27, 1865.

The Committee to whom was referred the petition of Sir Knights of Hugh de Payens Encampment at Melrose for a Charter, have attended to the duty assigned them, and submit the following report.

They find the records accurately and elegantly kept, and the by-laws to be in conformity to the constitution and laws of this Grand Encampment, and recommend that the prayer of the petitioners be granted.

Respectfully submitted.

GEORGE E. STACY.

HORACE DANIELS.

A. A. DAME.

On motion of R. E. Sir William W. Baker, the report was accepted and the recommendation adopted.

On motion of R. E. Sir Charles H. Titus, *Voted*, That the dispensation of Hugh de Payens Encampment be continued in force until regularly constituted.

Sir Levi L. Webster, chairman of the Committee appointed to audit the Treasurer's accounts, made a report, which, on motion of R. E. Sir Benjamin Dean, was accepted.

On motion of R. E. Sir Benjamin Dean, it was *Voted*, That Art. II., Sect. 5, of the Constitution of the Grand Encampment, be amended by inserting between the words "to" and "this" in the second line, the words "Grand Recorder of," and by striking out the words "at the Annual Assembly" in the same line, and inserting in place thereof the words "on or before the tenth day of October annually."

The section as amended is as follows : —

"SECT. 5. — Every Subordinate Encampment shall make a return to the Grand Recorder of the Grand Encampment on or before the tenth day of October, annually, of the roll of its officers

and members, of all candidates for the Orders accepted or rejected, and shall pay to this Grand Encampment five dollars for every Knight created, and an annual fee of three dollars."

The Grand Encampment was then adjourned until seven o'clock, P. M.

The hour at which the Grand Encampment was adjourned having arrived, the Knights were called to order by the M. E. Grand Master.

The Grand Master then delivered his —

ANNUAL ADDRESS.

Knights Templars of Massachusetts and Rhode Island, in Grand Encampment assembled, —

At the termination of the annual official duties of Grand Master, I submit for your consideration the following report:—

On the 19th of October last, I installed the officers of Pilgrim Encampment at Lowell.

On the 2d of December last, in company with R. E. Sir Thomas A. Doyle, Past Grand Masters Sir Charles W. Moore and Sir Winslow Lewis, Sir Wyzeman Marshall, Commander of Boston Encampment, and Sir William F. Davis, Commander of De Molay Encampment, I visited St. Bernard Encampment at Boston, and installed the officers. The occasion was one of great interest to all present. You have so recently witnessed the condition of this excellent Body in the exemplification of the work upon the several Orders before this Grand Encampment, that it is unnecessary for me to enlarge upon it. No subordinate in the jurisdiction is conducted upon better principles, or has been more successful in exemplifying the principles of Christian Knighthood.

On the 7th of December last, I visited Palestine Encampment at Chelsea, with R. E. Sir William W. Baker and R. E. Sir William F. Salmon, installed the officers elect, and witnessed the creation of several companions as Knights of the Red Cross. This Encampment is in a prosperous and healthy condition. Its officers conferred the Order in a highly satisfactory manner, and

in strict accordance with the ritual. Our lamented Past Grand Master Bradford was present with E. Sir Peter Thatcher, Jr., Grand Treasurer of the Grand Encampment of Ohio.

On the 27th of December last, I attended Boston Encampment at Boston, with R. E. Sir Charles H. Titus, R. E. Sir Thomas A. Doyle, and Sir William F. Davis, Commander of De Molay Encampment. A violent storm prevented the attendance of other Grand officers. The Order of the Red Cross was conferred upon a large number of candidates, and with more dramatic power and effect than it was ever my pleasure to witness before. Each officer was apparently selected because of his peculiar fitness to perform the special duty of the station which he filled. They had not only learned the ritual, but they had also studied with great care the several characters they represented.

On the 29th of December last, a Special Assembly of the Grand Encampment was opened at Lawrence, Mass., for the purpose of constituting Bethany Encampment, and installing its officers, as fully appears by the record.

On the 20th of February last, I visited St. John's Encampment at Providence, R.I., accompanied by R. E. Sir Charles H. Titus, R. E. Sir Thomas A. Doyle, R. E. Sir William B. Blanding, R. E. Sir William F. Salmon, and Sir William Sutton. The Order of the Red Cross was conferred. The officers of this Body still retain many old forms and ceremonies which have existed for years in this the oldest Encampment in the jurisdiction, and which have become obsolete in most if not all the other subordinates. During the past year much new life and vigor have been infused into this ancient Encampment. Its officers have zealously labored, and have been abundantly rewarded.

On the 27th of March last, I visited Milford Encampment at Milford, Mass., with Sir Charles C. Dame, Generalissimo of Boston Encampment. I found the ritual in use here somewhat different from our established work in some particulars, and ascertained that a former commander had obtained it from South Carolina. Instruction in the correct work has been given these Knights, and they will undoubtedly exemplify to the next Grand Master the true ritual of this jurisdiction, as they were as anxious to be correct as the Grand Officers were to have them

instructed. The officers are skilful, active, zealous; and their Asylum, for beauty and convenience, has but few equals in Massachusetts or Rhode Island.

On the 3d of May last, I visited Hugh de Payens Encampment, U. D., at Melrose, Mass., and at the Semi-Annual Assembly made report of its condition.

On the 24th of May last, in company with R. E. Sir Charles H. Titus, R. E. Sir William W. Baker, R. E. Sir William Parkman, R. E. Sir Solon Thornton, R. E. Sir Benjamin Dean, R. E. Sir William F. Salmon, Sir Henry W. Warren, Generalissimo of St. Bernard Encampment, and Sir William Sutton, I visited De Molay Encampment at Boston. The Order of the Temple was conferred in a highly impressive manner. This Encampment is now in a harmonious and healthy condition. Its present Commander has been eminently successful in the discharge of his arduous duties.

On the 29th of May, I visited Winslow Lewis Encampment, U. D., at Salem, Mass., and have already made report of its condition.

On the 5th of June last, I visited Springfield Encampment at Springfield, Mass., in company with R. E. Sir William F. Salmon. The Order of the Temple was conferred upon a single candidate. Although this Encampment has been recently deprived of the services of its Commander by a sudden fate, I found that the officers were keenly alive to their duties, and that the solemn and effective manner in which the Order was conferred when visited before had been fully maintained. In their excellent Prelate, the Knights of this Encampment have an officer of whom they may well feel proud. The reverential dignity, the eloquent and touching manner with which he administers the solemn duties of his office, deserve more than ordinary mention. Long may Springfield Encampment have the good fortune to retain the services of such a pious man and excellent Prelate.

On the 21st of June last, in company with R. E. Sir Charles H. Titus, R. E. Sir William W. Baker, R. E. Sir Benjamin Dean, R. E. Sir William B. Blanding, and Sir Levi Webster, Commander of Calvary Encampment, I visited Washington Encampment at Newport, R. I., at its regular Assembly. The

Commander was present, but the Recorder and nearly all the other officers were absent. With the assistance of the Grand Officers, I opened the Encampment in Ample Form. The roll of the members was called, when it was found that but eight were present; of the remaining twenty-two, many were absent at sea, or in distant parts. The records were brief, informal, and unsatisfactory. The Commander has labored most diligently at his post, and has evidently been discouraged from the want of co-operation among his officers and the Knights of his Encampment. I examined the Commander and one of his officers in the essentials of the ritual, and found them well skilled. I gave the few members present the best advice in my power, and have since instructed the Recorder in the proper form and manner of keeping his record. The assemblies are quarterly, and are regularly held, provided a sufficient number are present to constitute a legal Encampment. I sincerely hope that my successor may find this old Encampment, the coming year, in better condition than it appeared to be at this visit. The Knights received your Grand Officers in the kindest manner, and entertained them with Knightly hospitality at their banquet-room.

On the 27th of June last, a Special Assembly of the Grand Encampment was opened at Salem, Mass., for the purpose of constituting Winslow Lewis Encampment, and installing its officers; an account of which the Grand Recorder has extended upon the records.

On the 30th of September last, I granted a dispensation to a constitutional number of Knights, residents of that part of Boston, Mass., called South Boston, to form an Encampment by the name of St. Omer Encampment, and appointed for its officers —

Sir BENJAMIN DEAN, Commander.

Sir DUNCAN M. B. THAXTER, Generalissimo.

Sir NICHOLAS A. APOLONIO, Captain-General.

The consent of Boston, De Molay, and St. Bernard Encampments was endorsed upon the petition. The dispensation was made returnable at this Annual Assembly. This new Body has not yet been officially visited by any of the Grand Officers.

On the 13th of the present month, a Special Assembly of the Grand Encampment was convened at Fitchburg, Mass., for con-

stituting Jerusalem Encampment and installing its officers, as appears by the records.

On the 20th of October current, I visited Worcester County Encampment at Worcester, Mass., with R. E. Sir Charles H. Titus, R. E. Sir William W. Baker, and R. E. Sir Thomas A. Doyle. The Commander had been suddenly called out of town. A disastrous conflagration, which had been raging during the afternoon, prevented the attendance of the Generalissimo. The Captain-General was also absent from the city. Under these circumstances, with the assistance of the Grand Officers, I opened the Encampment in Ample Form, and afterwards installed the officers elect. Your R. E. Grand Sword-Bearer was chosen Commander. From an inspection of its records, this Encampment appears to be in a prosperous condition.

On the 15th of January last, I granted permission to Columbia Commandery, U. D., at Washington, D. C., to confer the Orders of Knighthood upon Companion George G. Nichols of Waverly, R. I., a resident within this Jurisdiction.

On the 21st of May last, I received an invitation from a Committee of the M. W. Grand Lodge of Massachusetts for the Grand Officers, with Boston, Worcester County, Pilgrim, and Bethany Encampments, to act as escort to the Grand Lodge and its subordinates upon the occasion of a public consecration of the Ladd and Whitney monument at Lowell, Mass., on the 17th of June last. I accepted the invitation, and, in accordance with the request of the Committee, invited the above-named Encampments. The Grand Officers were present, with Past Grand Masters Sir Abram A. Dame and Sir William Ellison, as were also the Encampments invited, with full ranks and in complete regalia. Pilgrim Encampment was detailed as guard of honor to the M. W. Grand Master of Masons. The array of Knights was imposing, and was the marked and distinguished portion of the procession.

On the 21st of June last, I received from the R. E. Grand Commander of Templars in New Hampshire a request to grant permission to Trinity Commandery at Manchester, to confer the Orders of Knighthood upon a companion residing in the State of Massachusetts. Upon inquiry, it appeared that the companion

had made regular application to one Encampment in this State, and had been rejected ; that he was by this Encampment recommended to another in this State, where he was also rejected. I therefore replied to the request as follows : . . . "The companion is personally known to me, and I would with great pleasure afford him any proper means within my power to receive the Orders of Knighthood ; but, under the very peculiar circumstances of the case, I do not feel at liberty to yield the jurisdictional powers which belong to this Grand Encampment, by reason of his residence within our territorial limits. I fear that if he should receive the Orders outside of our jurisdiction now, that it would not only be injurious to him, but that it would tend to disturb that peace and harmony which it is the duty of the Grand Officers of this Grand Encampment to preserve if possible. Indeed, if the principle was once established, that rejected candidates could readily obtain permission to go into other jurisdictions, and there receive the Orders which were denied them at home, it is evident that the whole foundation of our secret ballot would be effectually undermined. I trust, R. E. Sir, that you will appreciate the ground upon which I feel compelled to refuse your request, and the spirit in which it is done. I do it with great reluctance, as I desire to extend every Knightly courtesy to you and to the Sir Knights under your command." . . .

In the month of May last, various Masonic bodies were invited to join in a public procession which was to take place early in the following June, in the city of Boston ; and the M. W. Grand Master of Masons in Massachusetts accepted the invitation, but ordered that the Brethren appear in citizen's dress without regalia. Some of the subordinate Encampments, through their officers, applied to me for permission to parade in uniform upon this occasion. To these applications I replied that I was ignorant as to the extent of my powers in the premises ; that it had not yet been settled whether the M. W. Grand Master of Masons had not full and complete control over all processions of Masons of whatever grade within his jurisdiction ; and whether he had not the right, as well as the *power*, to forbid them at his pleasure. Thereupon I referred them to the M. W. Grand Master, to abide by his direction. I desire to say that no conflict has ever occurred between

this Grand Encampment and the other Masonic Grand Bodies of the States of Massachusetts and Rhode Island ; and I am well assured that none can by any possibility ever take place.

Other decisions have been made which I do not consider of sufficient importance to bring before you.

In accordance with the vote of the Grand Encampment at the Semi-Annual Assembly in May last, your Grand Master, Deputy Grand Master, Grand Generalissimo, and Grand Captain-General, as your representatives, attended the Triennial Meeting of the Grand Encampment of the United States, which convened at Columbus, O., on the 5th of September last. They were accompanied by Sir William Sutton, Commander of Winslow Lewis Encampment. On the second day of the session, your Grand Master presented the report of the Committee "on the recent publication and indiscriminate sale of the ritual of the Order of Malta in New York City," made in this Grand Body at the last Annual Assembly, and which you instructed your representatives to present to the Grand Encampment of the United States. The report was entitled "Grand Encampment of Knights Templars and the Appendant Orders of Massachusetts and Rhode Island," and was attested by the Grand Recorder under the great seal of this Grand Encampment. One of the representatives from the Grand Commandery of New York objected to the reception of this paper, inasmuch as it appeared to come from a Body unknown to the Grand Encampment of the United States ; he representing and stating that the jurisdiction of Massachusetts and Rhode Island was in open rebellion against the National Grand Body ; and he moved that it be referred back to this Grand Body for correction in its title. It is not uncharitable to suppose that this distinguished Knight from New York had become morbidly sensitive to the meaning of the terms "Rebellion" and "Treason," from an intimate acquaintance with the history of Masonry in his own State during the present century. Or perhaps the Grand Commander of New York had heard those words and their kindred so frequently in the Masonic bodies of his State, that he did not comprehend the full effect which they might have upon the Knights of a Grand Body of Templars whose existence is in close alliance with a Masonic history as spotless and stainless as

is the blade of a true Knight from any speck or blemish. After some discussion, in which it became apparent that if the motion prevailed it would exclude your representatives from the National Grand Encampment, and send them home to you as outcasts from the Body which our fathers were mainly instrumental in establishing, the vote was put, when the Sir Knight from New York *alone* voted in its favor, and all the other members against it. Your report was then referred to the Standing Committee on Grievances, in whose watchful care and keeping it still remains.

Among other things done at this session, the Order of Malta was restored to its original place as appendant to that of the Temple. It is impossible at this time to give you even a brief account of the doings of this Grand Body: suffice it to say, that a more conservative spirit animated the minds of the members than has prevailed for many years. Most Eminent Sir HENRY L. PALMER, of Wisconsin, was elected and installed GRAND MASTER OF TEMPLARS in the United States.

I should feel derelict in duty did I not mention to you the kind and knightly spirit with which your representatives were received by the gallant Knights from all parts of the Union. I desire in your presence to tender the warmest thanks to the chivalrous Knights of Chicago and Cincinnati for their kindness and attention; and especially to R. E. Sir Heman Ely, Grand Master of the Grand Encampment of Ohio, and the hospitable officers and Knights of his Grand Encampment, for courtesies and knightly acts of friendship, which followed your representatives to the utmost limit of his jurisdiction.

In accordance with the general expression of opinion among you at the last Annual Assembly, I caused an abstract of our proceedings to be printed. By most of the State Grand Bodies it has been received and considered in a knightly and fraternal spirit. The evidence which we have adduced of our rightful claim to be considered the oldest of the State Grand Bodies, and of the fact that this Grand Encampment, with that of New York, formed and established the National Grand Body, is almost universally acquiesced in. The Grand Commandery of Connecticut argues against the phrase *Knights Templars*, in use in this jurisdiction. In the orthography which we employ, we have the con-

currence of all good writers upon both continents. In vindication of our loyalty to the English language, I append hereto an article (marked "A") written by one of the ablest of our Past Grand Masters, in order that it may be preserved in our archives. It exhausts the whole argument upon the use of this phrase, and especially replies to the Sir Knights of Connecticut.

The Grand Commandery of Maine criticizes very severely our position, because we claim the name of Encampment and still adhere to the ancient official titles. The author of this criticism has been Grand Master of his State, but apparently has paid but little attention to Templar Masonry. He remarks as follows:—

"We accept, for the purpose of this discussion, the statement that the General Grand Encampment was formed by delegates from the State Grand Encampments of New York and Massachusetts and Rhode Island, although we might insist upon the application of the principle, that we cannot go behind the record, especially after it has been acquiesced in for forty years."

In this he applies the most technical rule of the common law, in the practice and learning of which he has acquired distinction, to the unanswerable mass of evidence we bring forward as to the formation of the General Grand Encampment of the United States. He insists that we cannot go behind the first record of that Body to establish a great historic truth; but, that we, and all Templar Masons of the United States, are bound by that blind and evidently untruthful record, and that the history of the National Grand Encampment is irretrievably and unalterably fixed by it, because, in the trial of causes in court, the strict rules of evidence prevent a party from proving *certain kinds* of records to be untrue or mistaken. Have historians of great or small transactions, desirous of getting at absolute truth, been hampered in their enquiries by any such technicality? But even the strict rules of law are not so narrow as stated, for "public and authorized documents, whether appointed by express authority of law, or recognized by the laws as instruments of authority, if they be but collateral memorials of the fact, possess no exclusive authority."

The Sir Knight of Maine compares this Grand Body, which has no Charter to limit or control its power, to one of the Lodges

of his own State, subordinate to his Grand Lodge ; and contends that the Grand Encampment of Massachusetts and Rhode Island holds a similar inferior position. I have already argued this point so fully before you upon other occasions, that it would be a waste of time to answer this position. He says :—

“It is unnecessary and improper to incorporate into the Constitution or By-laws of the subordinate any of the provisions in the Constitution of the governing body. Such provisions are binding on the subordinate, without such incorporation.

This being the argument of the Sir Knights of Maine, let us see how it affects us. Its application proves that this Grand Encampment is now, beyond all peradventure, a Grand Commandery ; its subordinates, Commanderies ; and the official titles such as the Grand Encampment of the United States directs. The Constitution of the National Grand Body, when amended, operated immediately to amend our Constitution, and to efface the word Encampment from that instrument. Now, if this be so, of what do our friends in Maine, who sprung from our loins, complain? Whatever *we* say or do, this is a Grand Commandery. What more can be asked than to have it so? Must we, in addition to this, vow that the word Encampment never existed? Must we erase it from our records? Must we retemper our swords upon which it is etched? for the objectionable word is upon our regalia, banners, and even upon our gauntlets. We have never complained that the Knights from beyond our borders called this Grand Body a Grand Commandery. We have complained, and do complain, as unjust and unkind, that they accuse us of being rebellious and treasonable to the Grand Encampment of the United States. We contend that, so far as our own jurisdiction is concerned, we have the right to call our Grand Body a Grand Encampment ; and we believe that in Massachusetts we find the best authority for so doing.

In 1780 the Constitution of Massachusetts was adopted, wherein she was called “The Commonwealth of Massachusetts ;” and she is so called throughout that instrument, and by no other name. In 1787 the Constitution of the United States was adopted, in which the word “States” is used in precisely the

same way that the words "Grand Commandery" and "Commandery" are used in the Constitution of the United States Grand Encampment. The word "Commonwealth" nowhere appears therein. Massachusetts has never changed her name; but the words "Commonwealth of Massachusetts" are upon every writ, every proclamation, every warrant and draft, every piece of property, however minute, which belongs to the State. The Governor and other officers are required by law to make oath to support the Constitution of the United States, in the same language which the Constitution of the Grand Encampment of the United States requires certain officers to promise and vow that they will support that instrument. In the Massachusetts Constitution the word "State" nowhere appears. Did any one ever hear Massachusetts charged with rebellion in the most bitter frenzy of partisan excitement, for insisting upon the name of Commonwealth? Have her officers ever been accused of violating their sacred oaths of office, because they have fought under a banner which bore the name of Commonwealth, or won victories with swords, and muskets, and cannon, upon which gleamed the proud name of the Commonwealth? In other States she is still called a State; and the general Government in all its writs, documents, and official and legislative acts, speaks of Massachusetts by the name of State only. A careful examination and comparison of these constitutions will show the force of this analogy. In like manner do I contend that we are by no means rebellious to the Grand Encampment of the United States, because from convenience, taste, and our own judgment as to propriety, we call ourselves, within our own jurisdiction, a Grand Encampment. The objection to titles is altogether so frivolous and childish that it is scarcely worthy of an allusion. At the last session of the Grand Encampment, most of the Knights, from usage, I suppose, in their own Grand Bodies, addressed the M. E. Grand Master of Templars as R. E. Grand Commander. But no cries of treason and rebellion were heard from any quarter, and no threats were made of excommunication.

The burden of this criticism by the Sir Knights of Maine is that this Grand Encampment is in rebellion against the Grand Encampment of the United States. They remark:—

"Unless our memory is false, a few years since the Grand Commandery of Vermont, following to its legitimate result the action of older and more powerful bodies, declared itself independent of the Grand Encampment. But the edict of excommunication was at once thundered against it, and it made haste to retrace its steps. The remedy was applied promptly and wisely. But (and we say it with all respect, and with no intent to question in any degree the action of the Grand Master) to enforce obedience upon a weaker body, and to suffer powerful bodies to pursue the same course, although to a much less extent, tends to the prejudice of good order, and to bring contempt upon our highest officers."

Such language as this, and more of the same tenor which I have not quoted, come from what source it may, can be characterized only as unjust, unknighly, and as tending to stir up strife and ill-feeling. Vermont passed a resolution on the 7th of January, 1862, dissolving its connection with the National Grand Body. Has this Grand Encampment approximated even to such an act? To be taunted with rebellion on one side, and threatened with an edict of excommunication on the other, does not comport with that kind, Christian, knightly spirit, which has been taught in this jurisdiction. As this is the last time I shall enjoy the privilege of speaking from this office, I desire to point the Sir Knights to the past history of this Grand Encampment. No brighter page can be found in the history of Masonry or Templarism than this. Compare the Order here to-day with that of any other State, and it will not suffer by the comparison. To it the Knights of this jurisdiction have been true and loyal. They have defended it in the days of adversity, and are ready to again. Even the Knights of Maine will find, if they are ever so unfortunate as to require it, that we can send them another Hammatt to resuscitate the Order in their State, and raise it up again from the grave. With the Grand Encampment of the United States, this Grand Body is a co-worker in all the essentials of Templar Masonry, and has ever been constant and true to the great principles it inculcates. Its Grand Officers have always been received by the Knights and organized bodies, Grand and subordinate, of this jurisdiction, with knightly homage and Masonic honors, and we shall be proud of the opportunity of so receiving them whenever they may honor us with their presence.

It is passing strange that this Grand Encampment should be

called upon to vindicate her loyalty to Templar Masonry, and stranger still, that the only charge of disloyalty which can be brought against her is, that she sacredly and religiously adheres to the Ancient Landmarks of the Order. If the Knights of Maine or New York are desirous of creating ill-feeling against the Grand Encampment of Massachusetts and Rhode Island, let them seek out some graver offence than any they have yet found.

The great interest which has been manifested in these Orders of Knighthood has excited apprehension that we are increasing too rapidly for healthy prosperity. I am aware that the Knights of this jurisdiction are very little affected by the manner in which the Order is conducted in other jurisdictions, and that any argument I might found upon the increase of Knighthood in other States would have but little weight with you. Still I think it my duty to present before you a comparison of the condition of Templar Masonry in other Grand Commanderies with that of ours. Because if we are multiplying too rapidly, — if the Orders are conferred in indecent haste; or if, from the great number of candidates, the solemnity and impressiveness of our beautiful ritual is impaired, — I know full well you will hasten to remedy the evil.

In the first place I present the following table, showing the number knighted during the past year in each Subordinate Encampment:—

Name of Encampment.	Number Knighted.	Name of Encampment.	Number Knighted.
Saint John	42	Calvary	21
Boston	117	Haverhill	26
Washington	7	Old Colony	27
Worcester County	21	Sutton	84
Springfield	28	Bethany	21
De Molay	38	Winslow Lewis	36
Holy Sepulchre	8	Jerusalem	16
Pilgrim	10	Hugh De Payens	59
Palestine	48	Saint Omer.	
Milford	30		
Saint Bernard	16	Total	595

This exceeds the number of Knights composing the Grand Commanderies of *Maine, New Hampshire, Vermont, Connecticut, New Jersey, Indiana, Illinois, Michigan, Wisconsin, Iowa, and California.*

Thus it appears that the Order is increasing with astonishing strides,—far beyond what was ever dreamed of in the days of its early history. To convince you that the proportion of Templars in this jurisdiction surpasses that of any other State, I subjoin the following table. I have not enumerated any of the Southern States, as it is apparent that at this time no just estimate of them can be made.

JURISDICTION.	No. of Masons Affiliated.	No. of Templars Affiliated.	Per cent of Templars to Masons.	No. of Subordinates.
Maine	18,470	218	1.62	6
New Hampshire .	8,668	850	9.54	5
Vermont	4,067	226	5.56	4
Mass. & R. Island,	18,840	1,891	14.88	20
Massachusetts . .	12,140	1,629	12.59	16
Rhode Island . .	1,700	862	21.29	4
Connecticut . . .	7,884	531	6.78	6
New York	40,480	1,858	4.59	33
New Jersey . . .	8,786	96	2.59	4
Pennsylvania . .	15,481	851	5.50	19
Ohio	15,654	694	4.43	15
Indiana	18,470	218	1.62	6
Illinois	17,961	557	3.10	13
Michigan	10,078	440	4.36	12
Wisconsin	4,990	203	4.07	6
Iowa	6,166	130	2.11	4
California	6,700	314	4.69	7

From this table you perceive that in this jurisdiction the number of Templars, compared with the number of Masons, is much larger than in any of the other States; and that in the actual number of Knights we are exceeded by none. It has seemed to me that this Grand Encampment should take some action, limiting the number of Knights an Encampment should create in a single year, and also fixing the maximum number upon whom the Order should be conferred at one time. It is a matter in which the effectiveness of our ritual is essentially concerned, and one upon which much could be said. I submit the subject for your consideration.

It is well known that in the selection of candidates the Encampments have made wise and careful discrimination, and that the best men of the communities where our subordinates are established may be found enrolled among their members. The

highest dignitaries of our States have repeatedly sought admission to our Asylums, and freely mingled with the Knights in pleasant and social familiarity.

The fees for admission have been placed at such a sum, that, to arrive at the dignity of a Templar in those Encampments where the largest number have been knighted, ample means are a necessary requisite in the candidate. The fees have been gradually increased in all the grades, so that now, to a poor man, the Orders of Knighthood are inaccessible. I am aware that the expenses of the several Encampments have been very heavy, and that few if any in the jurisdiction have any permanent fund. It is observed that the expenses of the subordinates augment in direct proportion to the increase of members.

By our Constitution the title of the Commander of a subordinate Encampment is "Most Eminent Grand Commander." The Constitution of the Grand Encampment of the United States gives this officer the title of "Eminent Commander"; and it seems apparent that this is to be permanent. There is great propriety in this address; and I recommend that the Constitution be amended accordingly.

The Constitution of the National Grand Body was changed in some particulars as regards the title of State Grand Officers; but, as the proceedings have not yet been published, I can give you no information relative thereto, and therefore have no recommendations to make concerning the change.

The two years which custom has substantially established as the proper term of your Grand Master has now expired. In closing this official connection with the Grand Encampment, I desire to return my unbounded thanks to the Grand Officers for the cordial support which they have ever been ready to give, in discharge of the duties which have devolved upon me. The utmost cordiality, unity, and sympathy have ever existed between us; and not a discordant note has disturbed the pleasant harmony which has distinguished our intercourse. With the officers of the subordinate Encampments, and the Knights throughout the jurisdiction, the same pleasing relations have constantly existed; nothing but respect, and kind, affectionate regard and knightly deference have been received from them by your Grand Master.

Templar Masonry occupies a high and commanding position in this jurisdiction ; one worthy of its fair fame and its ancient renown.

Let it be your constant duty to preserve its high standing, to inculcate the great moral and religious duties which our ritual teaches ; and ever to stand forth as the champions of the Christian religion which you have once solemnly vowed to maintain. Let us strive to cultivate the social virtues, and render our friendships and connections with each other of the most lasting character ; and let us never lose sight of the sublime precepts and divine teachings which that beautiful emblem the Cross should continually impress upon us. Finally, let us return thanks to the God whom our Fathers worshipped, and by whose providential care this Grand Encampment has been prospered through the many years of its existence, for the blessings and comforts which have been showered upon us in such rich profusion ; for the unexampled prosperity and success which has attended our labors ; and for that peace and unity which has characterized all our proceedings.

WILLIAM S. GARDNER.

"A."

WE are almost as weary of the discussion of the proper orthography of the phrase Knights-Templars, as we are grieved, not not to say disgusted, with the spirit of innovation which is rising to such a height among us in every phase and form of social life, religion, and literature, so that contrary to the rule and system of our wiser and better ancestors, age and antiquity seem now sufficient to condemn any custom, work, or word, however earnest, praiseworthy, and good. We have never yielded to such a blind reverence for the past, as to allow antiquity to stamp an impress of value and acceptance on that which has no solid, intrinsic worth. But, on the other hand, if an institution, system, doctrine, law, or word be really unobjectionable in its own nature, then antiquity certainly imparts to it an increased estimation and value. If, as in the present instance, the matter under consideration be one connected with literature and linguistic usage, then we justly and naturally refer to the opinions and usage of literary men

and writers of previous ages. In regard then to the term *Knights-Templars*, which we unhesitatingly maintain to be the correct, and the only correct name, the advocates of the new-fangled appellation might have some ground to stand upon, if they could prove that "Knight" was the original title, and that the term "Templar" was afterwards added to designate the *kind* of Knight: Templar being thus not a *noun*, but an *adjective*. But the direct opposite of this is the truth. The Body, on its first recognition as an independent order, were called *Templars*, and when subsequently divided into classes or grades, and when a permanent location had been assigned them, as we shall presently show, the higher or warrior class were called *Knights-Templars*. But Templars still continued for ages to be the name by which the whole body were familiarly known, and constantly spoken and written of. From the foundation of the Order down to a comparatively recent date in the present century, we defy the innovation-advocates to produce a single passage in any European history wherein they are called "*Knights-Templar*." There are, indeed, a few instances in which the form "Knight-Templars" is found, where the term "Knight" is used as the *adjectival* or *qualifying* word while "Templars" still retains its original and proper character of a *noun*; but in the vast majority of instances the term used is "Templars," or its equivalent in French and German. To cite the English writers who use this term, would simply be to give a full consecutive list of the historians and novelists from the era of the Crusades down to our own time; by the last of whom, such as Gibbon, Woods, Addison, Walter Scott, Burns, it is as invariably used as by the earliest chroniclers of the Crusades. Of the French writers, we need only mention the celebrated work of Raynouard, entitled "*Monumens historiques relatifs à la Condemnation des Templiers*," and Dupuy's equally famous treatise, "*Historie de la Condemnation des Templiers*," all the passages in which correspond with the title-pages in using the term "Templiers," or *Templars*, as the recognized *noun-appelative*. The same remark holds equally good of the German writers, as for instance, Munter, in his "*Statutenbuch des Ordens der Tempelherren*," and Wilike, "*Geschichte des Tempelherrenordens*."

But let us refer for a moment to the history of the Order.

Soon after the capture of Jerusalem by the Crusaders in 1099, nine brave warriors formed a holy brotherhood-in-arms, for the protection of pilgrims through the passes and defiles among the mountains in Palestine leading to the holy city. Warmed by the religious and military fervor of the day, and animated by the sacredness of the cause to which they had devoted their swords, they called themselves the *Poor Fellow-soldiers of Jesus Christ*. At first they had no particular place of abode, but in the year 1118 (nineteen years after the conquest of Jerusalem), Baldwin the Second, king of that city, granted them a place of habitation within the sacred enclosure of the *Temple* on Mount Moriah, and thenceforth they assumed the name of the *Fellow Soldiers* (Com-militones) of the *Temple of Solomon*, and from it, says Addison in his history of the *Templars*, "they derived their name of *Knights-Templars*." James of Vitry, Bishop of Acre, in his account of the holy places, says, "there is at Jerusalem another Temple of immense spaciousness and extent, from which the Brethren of the Soldiery of the Temple derive their name of *Templars*, which is called the Temple of Solomon," to distinguish it from that "which is specially called the Temple of the Lord. Est præteræ Hierosolymis Templum aliud immensæ quantitatis et amplitudinis, a quo fratres militiæ Templi Templarii nominantur quod Templum Salomonis nuncupatur, forsitan ad distinctionem alterius quod specialiter Templum Domini appellatur. He then goes on to say, "the one is the *Temple of the Lord*, the other, the *Temple of Chivalry*, These are *Clerks*, the others are *Knights*."

"The two most distinguished members of the Fraternity," says Addison, "were Hugh de Payens and Geoffrey de St. Aldemar. De Payens was chosen by the *Templars* to be the superior of the new religious and military society, by the title of the Master of the Temple; and he has consequently generally been called the founder of the Order. The name and reputation of the *Knights-Templars* speedily spread throughout Europe." Again, he says, "St. Bernard, the holy Abbot of Clairvaux, had been a great admirer of the *Templars*," and drew up the rules for their government, by which it is enjoined that "when any *Templar* draweth nigh unto death," &c.

The Order, soon after it had attained to efficiency as a military

body, was divided into three classes, to wit : Men-at-arms, Squires, and Knights. They were not of course all *Knights*, but they were all *Templars*, being all *members* of the Order, having taken the *same vows*, and been invested with the *same white robe* of initiation. In the language of natural science, *Templars* was the generic term, the others the specific. In 1127, another class of members was added, who officiated as Priests, Chaplains, and Clerks.

The Encyclopædia Britannica is generally admitted by scholars to be a work of high authority in English Philology, as well as in the wider fields of Literature and Science. By reference to its Index-Volume, it will be found that the order of the Templars is not recognized or mentioned under the reference-word *Knights*, the term by which the other Orders of Knighthood, spoken of in preceding volumes, are designated. But on turning to the *substantive* name of the Order, *Templars*, the references are readily found, — a fact which to most minds would be conclusive of the argument, in view of the high authority of this great work. But if we turn to the volumes themselves we find, wherever the Order is spoken of, such passages as the following : —

“ They (the Templars) were first called the Poor of the Holy City, and afterwards assumed the appellation of *Templars*, because their house was near the *Temple*.”

“ The Order of *Templars* flourished for some time, and, by the valor of its Knights,* acquired immense riches,” &c.

“ The *Templars*, or Knights-*Templars*, were distinguished for being at once a military and spiritual Body.”

To every one who is familiar with the laws of language, these facts must be conclusive. Had “*Knights*” been the original *noun-appellative*, and “*Templars*” the *limiting affix*, the term Knights-Templar might, with greater plausibility, be justified by the arguments which its supporters have brought forward. As it is, the adoption of such an appellation is at once an open disregard of and disrespect towards all the authorities, ancient and modern.

As *Grammatical authorities* may have more weight with some

* It will be observed that the proper distinction is here made, and that the “*Knights*” are spoken of as the military branch, through whose valor the whole “*Order*” “acquired immense riches.”

than the example and usage of standard writers, we will conclude our remarks by repeating the substance of part of an article prepared and published by us some three years ago. Dr. Bullion, whose philosophical Grammar has been for some years a textbook in the city of Boston, writes thus: — "*Man-servant* changes both, *men-servants*; so also, *women-servants*, *Knights-templars*," &c.;* and Professor Karl, in his "Comprehensive Grammar of the English Language," published in New York in 1861, and now very widely used, gives precisely the same rule which had previously been enunciated by such high English authority as Dr. Latham, Professor Harrison, and Dr. McCulloch — this last the author of probably the best and most philosophical, though by no means the largest, English Grammar extant. Mulligan, in his learned work on the English language, published in New York in 1862, lays down the same rule in the following terms: "When the *principal word* comes last, it of course takes the *plural* modification;" and, he continues, "sometimes *both words* assume the plural; but in such cases the words are scarcely to be reckoned compound, but rather *nouns in apposition*. We have examples in *men-servants*, *women-servants*, *Knights-Templars*." It would both be very wrong and very ridiculous to say *women-servant*, *men-servant*, or *States-government*, for *States-governments*. Why then *Knights-Templar*? A rule in Grammar, to be good for anything, should be consistent, the conditions being equal.

Thus we have once more argued this question fairly and logically, and in strict accordance with the rules of Grammar and the science of language, and no fair and unprejudiced scholar will deny the force or the correctness of the argument. If the advocates of the innovation still persist in retaining the mongrel term of their adoption, we at least shall have common sense enough not again to attempt to convince writers of any class who reject logical reasoning, and rely upon the repetition of mere *ex-cathedra* assertions to introduce into the English language and

* In further illustration of this may be mentioned the "*Knights Hospitallers*" (Knights of St. John), another of the great Military Orders of Palestine, cotemporary with, and rivals of, the Templars. The "*Hospitallers and Temp'lars*," says Scott — vide *Talisman*. Also, in the same work, "knights-adventurers," using the limiting or qualifying word as a noun in apposition.

into the language of Masonry, an ungrammatical, un-English, and un-Masonic term.

It argues nothing in favor of the innovation that it has been introduced into the Constitutions of the Grand Encampment of the United States. We were nominally a member of the Committee who, in 1856, reported a revision of those Constitutions, in which the objectionable phrase appears. Whether it was placed there originally with the consent and approval of the active members of the Committee, or was subsequently introduced, we have no means of knowing. We are quite certain that it did not, in our hearing, arrest the attention of or elicit any discussion in the Body itself. This however is not a matter of much importance. To err is the common lot of associations as well as of individuals. The phrase is an erroneous one, and like some other things in the Constitution that have created disquiet in different parts of the jurisdiction, should be discarded.

We had written the foregoing and dismissed the subject, when our attention was directed to one of those too frequently hypercritical not to say mischievous pen-productions, popularly known as "Reports on Foreign Correspondence," a class of papers the leading purpose of which, with occasional honorable exceptions, seems to be to find fault and to display the pedantry of their authors; but which are rarely read, and more seldom considered, by the Grand Bodies under whose *quasi* sanction they are sent forth for the enlightenment of their benighted brethren. The particular report to which our attention has been drawn, is from the Grand Encampment of a neighboring State. The author of it, in advocating the innovation we have been discussing, gives us the following curious specimen of a logical *reductio ad absurdum*:

"We cannot conceive how Webster or Worcester, Scott or Addison, Hume or Pope, or even any *Dictionary-maker* can be taken as better authority with Templar Masons in matters of phraseology or orthography, than such Masons or Templars as De Witt Clinton, Edward Livingston, Robert P. Dunlap, Charles Gilman, Philip C. Tucker, Wm. B. Hubbard, Benjamin B. French, and a host of others, whose phraseology has been copied as extensively as their writings on Masonry or Templarism have been known."

The question at issue is not, as our brother would have his readers believe, one of mere "phraseology or orthography," but

of *Fact* and *Grammar*. It is not whether *Templars* is spelt with a final *s* or otherwise, but whether the word is a *noun* or an *adjective*; and this is to be determined by reference to the history of the Order, and the practice of those ancient writers to whom we are indebted for what we know of its early organization and exploits. It can be correctly settled in no other way. And in a question of this kind, such scholars as Webster and Worcester, — (and our brother might have added Johnson, Walker, and a long list of other eminent philologists and linguists, whom he somewhat too contemptuously denominates “Dictionary-makers,”) — and such writers as Addison, Hume, Pope, and Scott, whose learning and genius have developed and enriched and adorned the language in which they wrote, and whose works are esteemed by scholars as among the first of the English classics, — such scholars, even “among Masons or Templars,” will at least be received as of as high authority as the distinguished brethren whose names the “Report” presumptuously introduces in contrast with them. It would have been more ingenuous, though it might not have helped his argument, had the writer told us when and where De Witt Clinton or Edward Livingston (who were never particularly eminent as Templars), or Dunlap or Gilman ever employed the newly adopted phrase, or where Tucker, Hubbard, or French ever made use of it before the year 1856, when it was introduced into the Constitutions of the Grand Encampment of the United States. Had he told us this he would at least have avoided the suspicion of any intention to misrepresent the truth, or to deceive his readers. In 1844 the Grand Encampment held its Triennial Session at New Haven, Conn., when its Constitutions were revised and published as the “Constitutions of the General Grand Encampment of *Knights Templars* for the United States of America,” under the attestation of Bro. Gilman as Grand Recorder, who never before or subsequently, in his official documents or otherwise, used any other form of expression to designate the Body of which he was for so many years a faithful and honored officer. In 1850 the Constitutions were again revised and published, under the official attestation of Bro. French as Grand Recorder, *with the title unchanged*. No other name for the Body was then known. In the Proceedings held at this same meeting, we find a

Report signed by Sir E. G. Storer of Connecticut, and others, a Committee, in which the phrase *Knights Templars* occurs. At the same meeting, Bro. Hubbard, as General Grand Master, made his Annual Report, in which he says, the Encampments of Virginia until recently had "no regular authority to confer the degree of *Knights Templars*," &c. Bros. Tucker and Dunlap were never members of the General Grand Encampment; but our personal intercourse and correspondence with them authorize us in saying, that they never employed the new phrase in their Masonic correspondence until after its introduction into the Constitutions of the General Grand Body, if indeed they ever used it at all. But to such an argument, *satis, superque*. We have done with the subject.

On motion of Past Grand Master Sir Charles W. Moore, it was *Voted*, unanimously, That the address be referred to a Committee, and that five hundred copies be printed for distribution, also that it be printed with the proceedings of this Grand Encampment.

On motion of R. E. Sir Thomas A. Doyle, it was *Voted*, unanimously, that the addresses delivered by the M. E. Grand Master on the occasion of constituting Winslow Lewis Bethany, and Jerusalem Encampments be also printed with the proceedings of the Grand Body.

On motion of R. E. Sir John Shepley, it was *Voted*, That the copy of the proceedings of this Grand Encampment for the year 1840 be printed with the proceedings of the year.

The following reports of the R. E. Deputy Grand Master, the R. E. Grand Generalissimo, and the R. E. Grand Captain-General were read, accepted, ordered to be placed on file and printed with the proceedings.

Report of the Deputy Grand Master.

To the Grand Encampment of Massachusetts and Rhode Island, in Annual Assembly, Oct. 27, 1865.

In performance of the duties assigned me during the past year, I have made the following official visits : —

Monday, Dec. 5, 1864, I attended the Annual Assembly of St. John's Encampment and presided at the election. On Monday, the 19th of the same month, I installed the officers elect in presence of a large number of Sir Knights of St. John's and other Encampments, with their ladies, and gave a brief address on the history of the Order. A sumptuous banquet was given at the close, and a very pleasant entertainment enjoyed.

On Wednesday, Dec. 21, I accompanied the Grand Master in an official visit to Boston Encampment, and enjoyed, as on previous occasions, the privilege of witnessing the excellent work of this old and honored Encampment.

Thursday, Dec. 29, I attended the Special Assembly of the Grand Encampment convened at Lawrence, for the purpose of constituting Bethany Encampment and installing its officers.

The Asylum and ante-rooms of this new Encampment are admirably adapted to the working of our beautiful Orders ; and the Sir Knights gave good evidence of their taste, skill, and ability to successfully conduct the affairs of an Encampment of Knights Templars and the appendant Orders.

Wednesday, Jan. 11, 1865, I attended the Annual Assembly of Sutton Encampment, New Bedford, and installed the officers. Subsequently, on the evening of March 23, I witnessed the excellent work of this Encampment on the Order of the Temple and the Order of Malta.

Monday, Feb. 20, I accompanied the Grand Master and other Grand Officers in an official visit to St. John's Encampment, Providence.

At the request of the Grand Master, I made the annual official visitation to Pilgrim Encampment, Lowell, on the evening of March 1, accompanied by the Grand Generalissimo ; Grand Standard-Bearer ; P. G. Master C. W. Moore ; Rev. Sir John W. Dadmun, Generalissimo of De Molay Encampment ; and Sir

Henry W. Warren, Generalissimo, and Sir Lyman Winship, Captain-General of St. Bernard Encampment. The work was on the Order of the Temple, and as near perfect as I have ever witnessed. This Encampment, in the character of its members, the perfection of its work, and devotion to the true interests of the Order, is worthy of all praise.

I accompanied the Grand Master and Grand Generalissimo in an official visit to De Molay Encampment, on Wednesday, May 24. The work on the Order of the Temple was well executed, and the Encampment manifested a harmonious and vigorous existence.

Friday, June 2, I attended the regular Assembly of Old Colony Encampment, witnessed the work on the Red Cross, and installed the officers elect. This new Encampment deserves much praise for the excellence of its work, and the earnest spirit with which its members prosecute their labors.

Saturday, June 17, I attended the Special Assembly of the Grand Encampment convened at Lowell, for the purpose of escorting the Grand Lodge in the Masonic procession connected with the ceremonies of dedicating the Ladd and Whitney monument.

Wednesday, June 21, I accompanied the Grand Council in an official visit to Washington Encampment, Newport. The social interview was pleasant, the collation excellent, but the working ability of the Encampment sadly deficient. The number of members is very small, and some of these take but little interest in the affairs of the Order.

Tuesday, June 27, I was present with the Grand Encampment at Salem, convened for the purpose of constituting Winslow Lewis Encampment and installing its officers. The name of this new Encampment; the Sir Knight selected for its first Grand Commander; the neat, commodious, and well-arranged rooms for the working of the Orders; the fine display of flowers; the well-executed singing, and the generous banquet; all conspired to make this an occasion of rare interest. This Encampment deserves success, and doubtless will secure it.

I attended with the Grand Council the Triennial Assembly of the Grand Encampment of the United States of America convened

at Columbus, O., Sept. 5, and performed the duties devolving upon me as one of your delegates.

Tuesday, Oct. 3, I attended the Annual Assembly of Holy Sepulchre Encampment and installed the officers, assisted by the Grand Standard-Bearer, and Rev. Sir George M. Carpenter, of St. John's Encampment. This Encampment is now in good condition to prosecute the work of the Orders.

Friday, Oct. 13, I was present at the Special Assembly of the Grand Encampment, convened at Fitchburg for the purpose of constituting Jerusalem Encampment and installing its officers. This was an occasion of much interest, and there is good promise for the Order under the auspices of this new and vigorous Encampment. The address of the Grand Master, as on previous occasions of the kind, was able and appropriate; and particularly interesting to the members of this new Encampment from its eloquent historical account of the ancient city of Jerusalem, and the religious associations connected therewith.

Friday, Oct. 20, I attended, with the Grand Council, Worcester County Encampment, and assisted the Grand Master in installing the officers elect.

In these official visits and duties, to which I have thus briefly alluded, I have enjoyed many pleasant interviews with true and courteous Knights; have been incited to *patience* in trial; *perseverance* in effort; *courage* to meet, and *fortitude* to perform, the duties of life; while *faith* in our Divine Emmanuel has been strengthened, and *humility* taught me in view of my own imperfections.

C. H. TITUS, *Deputy Grand Master.*

Report of the Grand Generalissimo.

To the Grand Encampment of Massachusetts and Rhode Island.

By direction of the Grand Master I have the honor to submit the following report:—

In addition to the visitations I had the pleasure to make with the Grand Master—

On March 27, accompanied by Sir William F. Davis, Commander of De Molay Encampment, and Sir Henry W. Warren,

of St. Bernard Encampment, and others, I attended an Assembly of Winslow Lewis Encampment, U.D., Salem, Sir William Sutton, Commander; and, at his request, conferred the Order of the Red Cross on a number of Companions. April 27, I visited Jerusalem Encampment, U.D., Fitchburg, Sir E. Dana Bancroft, Commander. The Order of the Red Cross was conferred in a very correct and pleasing manner. On Sept. 27, I visited Hugh de Payens Encampment, U.D., Melrose, Sir Charles C. Dame, Commander. The Order of the Temple was very carefully and correctly conferred on several candidates.

These three Encampments at these dates were working under Dispensations. The observations I have to make of one institution will apply with equal propriety to all. Their members and candidates are drawn from the best material in their communities, gentlemen of intelligence, respectability, and means, who evince by their attendance and attention the interest they feel in this Order. The three distinguished Commanders I have named, brethren of note in other branches of the institution, manifest a commendable zeal and activity in the performance of their duties, that cannot but lead to gratifying results. Great praise is due to both officers and members for the great proficiency they have made, and the success that has attended them while under dispensation.

Tuesday, Oct. 24, I visited Haverhill Encampment, Haverhill, Sir George Wingate Chase, Commander, and witnessed an exemplification of the Order of the Temple. This Body has been in existence just two years; and such has been its prosperity, that it already numbers seventy members. The expectations entertained at the constituting of this Body have been more than realized. Favorably situated with respect to population, and a large field from which to glean for members, their success has been abundant; and their present roll of members and appearance of their lines indicate the judiciousness of their selections. I am indebted to the knightly courtesy of their Commander and members for a Special Assembly for my convenience, and a very pleasant evening enjoyed.

WILLIAM. W. BAKER, *Grand Generalissimo*.

Report of the Grand Captain-General.

To the M. E. Grand Encampment of Massachusetts and Rhode Island.

The Grand Captain-General reports that, agreeably to the request of the M. E. Grand Master, he visited Calvary Encampment at Providence on the 6th of December last and installed its officers.

This Body, under its present efficient Commander, has maintained its high reputation for excellence of work and drill.

Other visitations have been made by him to various Encampments, in company with his senior officers, who have severally reported thereon.

Respectfully submitted,

THOMAS A. DOYLE,

Grand Captain-General.

Boston, Oct. 27, 1865.

The hour having arrived at which, by a vote of the Grand Encampment, the election of officers should be held, the M. E. Grand Master appointed Past Grand Master Sir Charles W. Moore, Sir Henry J. Nightingale, and R. E. Sir William F. Salmon a Committee to receive, sort, and count the votes.

The following officers were then elected : —

M. E. Rev. Sir CHARLES H. TITUS, Phenix, R.I.	Grand Master.
R. E. Sir WILLIAM W. BAKER, Boston, Mass.	Deputy Grand Master.
R. E. Sir THOMAS A. DOYLE, Providence, R.I.	Grand Generalissimo.
R. E. Sir BENJAMIN DEAN, Boston, Mass.	Grand Captain-General.
R. E. Rev. Sir WM. S. STUDLEY, Boston, Mass.	Grand Prelate.
R. E. Sir WM. B. BLANDING, PROVIDENCE, R.I.	Senior Grand Warden.
R. E. Sir WM. S. SHURTLEFF, Springfield, Mass.	Junior Grand Warden.
R. E. Sir WILLIAM PARKMAN, Boston, Mass.	Grand Treasurer.
R. E. Sir SOLON THORNTON, Boston, Mass.	Grand Recorder.

The M. E. Grand Master appointed Sir Abraham A. Dame, Sir Charles W. Moore, Sir James Salsbury, Sir

John McClellan, R. E. Sir William Parkman (M. W. Grand Master of Masons in Massachusetts), and R. E. Sir Thomas A. Doyle (M. W. Grand Master of Masons in Rhode Island), a Committee to introduce the M. E. Grand Master elect to the Grand Asylum for installation.

The Grand Encampment being formed in due array, the Committee, accompanied by the Grand Master elect, entered the Grand Asylum.

The R. E. and Rev. Grand Prelate invoked the blessing of heaven upon the newly-elected Grand Master, and administered to him the official obligation.

The M. E. Grand Master, in a most impressive and eloquent manner, then installed the Grand Master elect into his high office, and proclamation was made by the R. E. Grand Warder, that Sir CHARLES HENRY TITUS had been regularly elected, and in ample form installed MOST EMINENT GRAND MASTER of the Grand Encampment of Knights Templars and Appendant Orders of Massachusetts and Rhode Island, and as such would be known and recognized throughout the jurisdiction.

The Grand Master elect returned his thanks to the Sir Knights of the Grand Encampment for the honor they had conferred upon him, and made the following appointments:—

R. E. Sir SETH P. MILLER, Worcester, Mass.	Grand Sword-Bearer.
R. E. Sir WILLIAM SUTTON, Salem, Mass.	Grand Standard-Bearer.
R. E. Sir HORACE DANIELS, Pawtucket, R.I.	Grand Warder.
R. E. Sir HENRY P. PERKINS, Lowell, Mass.	Grand Captain of the Guard.
R. E. Sir EBEN F. GAY, Boston, Mass.	Grand Sentinel.

The officers elected and appointed, except the Grand Standard-Bearer, were then regularly installed into their respective offices by the M. E. Grand Master, and proclamation thereof made by the Grand Warder.

On motion of the R. E. Sir Thomas A. Doyle, *Voted*,

That the M. E. Grand Master be authorized to appoint a Grand Lecturer.

The M. E. Grand Master appointed Sir E. Dana Bancroft.

On motion of R. E. Sir Benjamin Dean of Massachusetts, and seconded by Sir James Salsbury of Rhode Island, it was *Voted*, unanimously, That the thanks of this Grand Encampment are due to our past Most Eminent Grand Master Sir William S. Gardner, for the unwearied zeal and signal ability which have characterized his administration of the arduous duties of his exalted office.

The M. E. Grand Master appointed Past Grand Master Sir Charles W. Moore, Sir Clement A. Walker, Sir James Salsbury, R. E. Sir Benjamin Dean, and Sir John W. Dadmun, a Committee on the Grand Master's Address.

On motion of Sir John McClellan, the subject of drill of subordinate Encampments was referred to the Grand Council.

The R. E. Grand Recorder reported that he had received during the past year the printed proceedings of Grand Encampments as follows, to wit:—

MAINE.	PENNSYLVANIA.	MICHIGAN.
VERMONT.	OHIO.	MISSOURI.
CONNECTICUT.	INDIANA.	KENTUCKY.
NEW YORK.	WISCONSIN.	LOUISIANA.
NEW JERSEY.	IOWA.	CALIFORNIA.

On motion of Past Grand Master Sir William S. Gardner it was *Voted*, That the Grand Council be authorized to procure suitable regalia for the Grand Prelate.

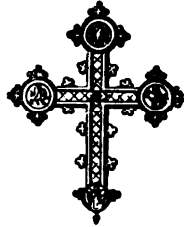
On motion of R. E. Sir Benjamin Dean, the subject of voting in this Grand Encampment, as expressed in the Grand Constitutions, Sect. IV., Art. 1, was referred to the same Committee, to which was referred the Grand Master's Address.

The Grand Encampment of Knights Templars and the Appendant Orders of Massachusetts and Rhode Island was then closed in Ample Form.

A true abstract of the proceedings at the Special, Semi-Annual, and Annual Assemblies of the Grand Encampment.

Attest,

SOLON THORNTON,
Grand Recorder.



ORGANIZATIONS.

**ENCAMPMENTS UNDER THE JURISDICTION OF THE
GRAND ENCAMPMENT OF MASSACHUSETTS AND
RHODE ISLAND, 1865-6.**

(ARRANGED ACCORDING TO RANK.)

IN GRAND ENCAMPMENT, Oct. 28, 1859.

Voted, That the several Encampments take precedence in this Grand Encampment according to the dates of their *original* charters.

1. SAINT JOHN	Providence, R.I.
2. BOSTON	Boston, Mass.
3. WASHINGTON	Newport, R.I.
4. WORCESTER COUNTY	Worcester, Mass.
5. SPRINGFIELD	Springfield, Mass.
6. DE MOLAY	Boston, Mass.
7. HOLY SEPULCHRE	Pawtucket, R.I.
8. PILGRIM	Lowell, Mass.
9. PALESTINE	Chelsea, Mass.
10. MILFORD	Milford, Mass.
11. SAINT BERNARD	Boston, Mass.
12. CALVARY	Providence, R.I.
13. HAVERHILL	Haverhill, Mass.
14. OLD COLONY	Abington, Mass.
15. SUTTON	New Bedford, Mass.
16. BETHANY	Lawrence, Mass.
17. WINSLOW LEWIS	Salem, Mass.
18. JERUSALEM	Fitchburg, Mass.
19. HUGH DE PAYENS	Melrose, Mass.
20. SAINT OMER	South Boston, Mass.
21. BERKSHIRE (U.D.)	Pittsfield, Mass.

ORGANIZATION

OF THE

Grand Encampment of Massachusetts and Rhode Island.

OCTOBER 27, 1865.

M. E. REV. SIR CHARLES HENRY TITUS, OF PHOENIX, R.I.,
Grand Master.

R. E. SIR WILLIAM WILSON BAKER, OF BOSTON, MASS.,
Deputy Grand Master.

R. E. SIR THOMAS ARTHUR DOYLE, OF PROVIDENCE, R.I.,
Grand Generalissimo.

R. E. SIR BENJAMIN DEAN, OF BOSTON, MASS.,
Grand Captain-General.

R. E. REV. SIR WILLIAM SPRAGUE STUDLEY, OF BOSTON, MASS.,
Grand Prelate.

R. E. SIR WILLIAM BULLOCK BLANDING, OF PROVIDENCE, R.I.,
Senior Grand Warden.

R. E. SIR WILLIAM STEELE SHURTLEFF, OF SPRINGFIELD, MASS.,
Junior Grand Warden.

R. E. SIR WILLIAM PARKMAN, OF BOSTON, MASS.,
Grand Treasurer.

R. E. SIR SOLON THORNTON, OF BOSTON, MASS.,
Grand Recorder.

R. E. SIR SETH PERKINS MILLER, OF WORCESTER, MASS.,
Grand Sword-Bearer.

R. E. SIR WILLIAM SUTTON, OF SALEM, MASS.,
Grand Standard-Bearer.

R. E. SIR HORACE DANIELS, OF PAWTUCKET, R.I.,
Grand Warder.

R. E. SIR HENRY PHELPS PERKINS, OF LOWELL, MASS.,
Grand Captain of the Guards.

R. E. SIR EBEN FLAGG GAY, OF BOSTON, MASS.,
Grand Sentinel.

R. E. SIR EDMUND DANA BANCROFT, OF GROTON JUNCTION, MASS.
Grand Lecturer.



PAST GRAND MASTERS
OF THE
Grand Encampment of Massachusetts and Rhode Island.

* Sir THOMAS SMITH WEBB, Providence, R.I.	1805-17.
* Sir WILLIAM WILKINSON, Providence, R.I.	1818-19.
* Sir HENRY FOWLE, Boston, Mass.	1820-25.
* Sir JOHN CARLILE, Providence, R.I.	1826-28.
* Sir JOHN JAMES LORING, Boston, Mass.	1829-31.
* Sir ROBERT LASH, Boston, Mass.	1832.
* Sir EDWARD ASA RAYMOND, Boston, Mass.	1833-34.
Sir ABRAHAM ANNIS DAME, Boston, Mass.	1835-36.
Sir JOHN HEWS, Boston, Mass.	1837-38.
Sir CHARLES WHITLOCK MOORE, Boston, Mass.	1839-41.
Sir JOHN FLINT, M.D., Boston, Mass.	1842-44.
* Sir JOHN BARRETT HAMMATT, Boston, Mass.	1845-46.
*† Sir RUEL BAKER, Boston, Mass.	1847.
* Sir JOHN RUFUS BRADFORD, Boston, Mass.	1848-50.
Sir JAMES HUTCHINSON, Providence, R.I.	1851-53.
Sir SIMON WIGGIN ROBINSON, Lexington, Mass.	1854-55.
Sir DANIEL HARWOOD, M.D., Boston, Mass.	1856-57.
Sir WINSLOW LEWIS, M.D., Boston, Mass.	1858-59.
Sir WILLIAM FIELD, Providence, R.I.	1860-61.
Sir WILLIAM ELLISON, Boston, Mass.	1862.
Sir WILLIAM SEWALL GARDNER, Lowell, Mass.	1863-64.

Deceased, 10; living, 11.

* Deceased.

† Died while in office as Grand Master.

PAST DEPUTY GRAND MASTERS
OF THE
Grand Encampment of Massachusetts and Rhode Island.

*Sir HENRY FOWLE, Boston, Mass.	1818-19.
*Sir JOHN CARLILE, Providence, R.I.	1820-24.
*Sir PETER GRINNELL, Providence, R.I.	1825-28.
Sir JOSIAH WHITAKER, Providence, R.I.	1829-30.
*Sir ROBERT LASH, Boston, Mass. *	1831.
Sir THOMAS POWER, Boston, Mass.	1832.
Sir ABRAHAM ANNIS DAME, Boston, Mass.	1833-34.
Sir JOHN HEWS, Boston, Mass.	1835-36.
Sir CHARLES WHITLOCK MOORE, Boston, Mass.	1837-38.
Sir JOHN FLINT, M.D., Boston, Mass.	1839-41.
*Sir JOHN BARRETT HAMMATT, Boston, Mass.	1842-44.
*Sir RUEL BAKER, Boston, Mass.	1845-46.
*Sir JOHN RUFUS BRADFORD, Boston, Mass.	1847.
Sir JAMES HUTCHINSON, Providence, R.I.	1848-50.
Sir SIMON WIGGIN ROBINSON, Lexington, Mass.	1851-53.
Sir DANIEL HARWOOD, M.D., Boston, Mass.	1854-55.
Sir JOHN McCLELLAN, Boston, Mass.	1856-57.
Sir WILLIAM FIELD, Providence, R.I.	1858-59.
Sir WILLIAM ELLISON, Boston, Mass.	1860-61.
† Sir EDWIN CURTIS BAILEY, Boston, Mass.	1862.
Rev. Sir CHARLES HENRY TITUS, Phoenix, R.I.	1863-64.

Deceased, 7 ; living, 14.

† Expelled.

PAST GRAND GENERALISSIMOS
OF THE
Grand Encampment of Massachusetts and Rhode Island.

*Sir HENRY FOWLE, Boston, Mass.	1805-17.
*Sir JOHN CARLILE, Providence, R.I.	1818-19.
*Sir PETER GRINNELL, Providence, R.I.	1820-24.
*Sir JOHN JAMES LORING, Boston, Mass.	1825-28.
*Sir ROBERT LASH, Boston, Mass.	1829-30.
*Sir JACOB AMEE, Boston, Mass.	1831.
*Sir EDWARD ASA RAYMOND, Boston, Mass.	1832.
Sir JOHN HEWS, Boston, Mass.	1833-34.
Sir GILBERT NURSE, Boston, Mass.	1835.
Sir CHARLES WHITLOCK MOORE, Boston, Mass.	1836.
Sir JOHN FLINT, M.D., Boston, Mass.	1837-38.
*Sir JOHN BARRETT HAMMATT, Boston, Mass.	1839-41.
*Sir RUEL BAKER, Boston, Mass.	1842-44.
Sir JAMES SALSBUURY, Providence, R.I.	1845.
*Sir JOHN RUFUS BRADFORD, Boston, Mass.	1846.
Sir JAMES HUTCHINSON, Providence, R.I.	1847.
Sir SIMON WIGGIN ROBINSON, Lexington, Mass.	1848-50.
Sir DANIEL HARWOOD, M.D., Boston, Mass.	1851-53.
Sir JOHN MCCLELLAN, Boston, Mass.	1854-55.
*Sir CYRUS FISHER, Providence, R.I.	1856.
Sir SAMUEL LEWIS, Providence, R.I.	1857.
Sir CHARLES ROBBINS, Boston, Mass.	1858-59.
† Sir EDWIN CURTIS BAILEY, Boston, Mass.	1860-61.
Sir WILLIAM SEWALL GARDNER, Lowell, Mass.	1862.
Sir WILLIAM WILSON BAKER, Boston, Mass.	1863-64.

Deceased, 11; living, 14.

PAST GRAND CAPTAINS-GENERAL
OF THE
Grand Encampment of Massachusetts and Rhode Island.

*Sir JONATHAN GAGE, Newburyport, Mass.	1805-14.
*Sir JOHN CARLILE, Providence, R.I.	1815-17.
*Sir PETER GRINNELL, Providence, R.I.	1818-19.
*Sir HENRY PURKITT, Boston, Mass.	1820-22.
*Sir JOHN JAMES LORING, Boston, Mass.	1823-24.
Sir JOSIAH WHITAKER, Providence, R.I.	1825-28.
*Sir JACOB AMEE, Boston, Mass.	1829-30.
Sir THOMAS POWER, Boston, Mass.	1831.
Sir ABRAHAM ANNIS DAME, Boston, Mass.	1832.
Sir JOSEPH YOUNG, Jr., Newburyport, Mass.	1833.
Sir GILBERT NURSE, Boston, Mass.	1834.
Sir CHARLES WHITLOCK MOORE, Boston, Mass.	1835.
Sir JOHN FLINT, M.D., Boston, Mass.	1836.
*Sir JOHN BARRETT HAMMATT, Boston, Mass.	1837-38.
Sir WILLIAM FIELD, Providence, R.I.	1839-41.
*Sir BARNEY MERRY, Pawtucket, R.I.	1842-43.
Sir JAMES SALSBURY, Providence, R.I.	1844.
Sir SAMUEL FESSENDEN, Portland, Me.	1845.
Sir JAMES HUTCHINSON, Providence, R.I.	1846.
Sir SIMON WIGGIN ROBINSON, Lexington, Mass.	1847.
Sir WINSLOW LEWIS, M.D., Boston, Mass.	1848-49.
*Sir MOSES RICHARDSON, Providence, R.I.	1850.
Sir ASA WOODBURY, Sutton, Mass.	1851-53.
*Sir CYRUS FISHER, Providence, R.I.	1854-55.
Sir JAMES WARHAM CROOKS, Springfield, Mass.	1856.

*Sir JOHN BLAKE REED, Pawtucket, R.I.	1857.
*Sir GEORGE FRANCIS WILSON, Providence, R.I.	1858-59.
Sir WILLIAM SEWALL GARDNER, Lowell, Mass.	1860-61.
Rev. Sir CHARLES HENRY TITUS, Phoenix, R.I.	1862.
Sir THOMAS ARTHUR DOYLE, Providence, R.I.	1863-64.

Deceased, 12; living, 18.

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SAINT JOHN'S ENCAMPMENT, PROVIDENCE, R.I.

CHARTER, OCTOBER 7, 1805.

Annual Election, First Monday of December.

OFFICERS.

M. E. Sir STILLMAN WHITE	<i>Grand Commander.</i>
Sir SAMUEL S. GINNODO	<i>Generalissimo.</i>
Sir ALBERT C. GREENE	<i>Captain-General.</i>
Rev. Sir GEORGE M. CARPENTER	<i>Prelate.</i>
Sir WILLIAM H. CARPENTER	<i>Senior Warden.</i>
Sir ANDREW HUTCHINSON	<i>Junior Warden.</i>
Sir ALFRED W. FISKE	<i>Treasurer.</i>
Sir OLIVER E. GREENE	<i>Recorder.</i>
Sir WILLIAM WALKER	<i>Sword-Bearer.</i>
Sir SPENCER P. READ	<i>Standard-Bearer.</i>
Sir WILLIAM JACKSON	<i>Warder.</i>
Sir JOHN H. SWEET	} <i>Captains of the Guard</i>
Sir LINBUS V. KENNON	
Sir JOHN W. GROSS	
Sir LINEUS V. KENNON	<i>Musical Director.</i>
Sir WILLIAM H. CHAFFEE	<i>Sentinel.</i>

Regular Assemblies, First Monday of each month; number of Members, 147.

PAST COMMANDERS.

- *Sir THOMAS SMITH WEBB, Providence, 1802-13.
- *Sir JOHN CARLILE, Providence, 1814-16, 1820-21.
- *Sir SAMUEL JACKSON, Providence, 1817-19, 1822-24, 1839-41, 1847-49.
- *Sir ASA BOSWORTH, Providence, 1825-27, 1844.
- *Sir JESSE CLARK, Providence, 1828-29.
- Sir JOSIAH WHITTAKER, Providence, 1830.
- *Sir WILLIAM C. BARKER, Providence, 1831, 1850, 1857-58.
- *Sir MOSES RICHARDSON, Providence, 1832.
- Sir JAMES SALSURY, Providence, 1833-37, 1854-56.
- Sir PARDON CLARKE, Providence, 1838.
- *Sir BARNEY MERRY, Providence, 1842-43.
- Sir WILLIAM FIELD, Providence, 1845-46.
- *Sir CYRUS FISHER, Providence, 1851-53.
- Sir OLIVER JOHNSON, Providence, 1859.
- Rev. Sir CHARLES H. TITUS, Phoenix, 1860-62.
- Sir JOHN SHEPLEY, Providence, 1863.
- Rev. Sir DANIEL ROUNDS, Jr., North Wrentham, Mass., 1864.

Deceased, 9; living, 8.

* Deceased.

BOSTON ENCAMPMENT, BOSTON, MASS.

CHARTER, MARCH 3, 1806.

Annual Election, Third Wednesday of October.

OFFICERS.

M. E. Sir WYZEMAN MARSHALL	. . .	<i>Grand Commander.</i>
Sir CHARLES C. DAME	. . .	<i>Generalissimo.</i>
Sir CHARLES E. POWERS	. . .	<i>Captain-General.</i>
Rev. Sir WILLIAM R. ALGER	. . .	<i>Prelate.</i>
Sir EDWARD A. WHITE	. . .	<i>Senior Warden.</i>
Sir WILLIAM SAYWARD	. . .	<i>Junior Warden.</i>
Sir BENJAMIN F. TENNEY	. . .	<i>Treasurer.</i>
R. E. Sir SOLON THORNTON	. . .	<i>Recorder.</i>
Sir SYLVESTER TRULL	. . .	<i>Sword-Bearer.</i>
Sir HENRY C. HUNT	. . .	<i>Standard-Bearer.</i>
Sir HENRY ENDICOTT	. . .	<i>Warder.</i>
Sir Z. H. THOMAS	}	<i>Captains of the Guard</i>
Sir GEORGE E. HALL		
Sir SAMUEL MASON, Jr.		
R. E. Sir EBEN F. GAY	. . .	<i>Armorer.</i>
Sir HORACE G. BARROWS	. . .	<i>Musical Director.</i>
Sir LUTHER L. TARBELL	. . .	<i>Sentinel.</i>

Regular Assemblies, Third Wednesday of each month; number of Members, 421.

PAST COMMANDERS.

*Sir HENRY FOWLE, Boston, 1805-23.
 *Sir ROBERT LASH, Chelsea, 1824.
 *Sir JOHN J. LORING, Boston, 1825-26.
 Sir ABRAHAM A. DAME, Boston, 1827-29.
 *Sir EDWARD A. RAYMOND, Brookline, 1830-31.
 Sir THOMAS POWER, Boston, 1832.
 Sir JOHN HEWES, Boston, 1833-34.
 Sir GILBERT NURSE, Boston, 1835.
 Sir JOHN FLINT, M.D., Boston, 1836-37.
 Sir CHARLES W. MOORE, Boston, 1838.
 Sir DANIEL HARWOOD, M.D., Boston, 1839-40, 1850-57.
 *Sir RUEL BAKER, Boston, 1841.
 *Sir JOHN B. HAMMATT, Boston, 1842-43.
 Sir WINSLOW LEWIS, M.D., Boston, 1844-45.
 *Sir JOHN R. BRADFORD, Boston, 1846-47.
 *Sir SAMUEL PEARCE, Boston, 1848-49.
 Sir WILLIAM ELLISON, Boston, 1858-60.
 Sir JOHN K. HALL, Somerville, 1861-63.
 Sir WYZEMAN MARSHALL, Boston, 1864-

Deceased, 8; living, 11

WASHINGTON ENCAMPMENT, NEWPORT, R.I.

CHARTER, JUNE 7, 1814.

Annual Election, Third Wednesday of September.

OFFICERS.

M. E. Sir JOHN ELDRED	<i>Grand Commander.</i>
Sir GILBERT CHACE	<i>Generalissimo.</i>
Sir JAMES G. TOPHAM	<i>Captain-General.</i>
Sir WILLIAM J. UNDERWOOD	<i>Prelate.</i>
Sir JAMES F. ROBINSON	<i>Senior Warden.</i>
Sir SOLOMON BRAMAN	<i>Junior Warden.</i>
Sir BENJAMIN I. TILLEY	<i>Treasurer.</i>
Sir CHARLES A. SPENCER	<i>Recorder.</i>
Sir EDWARD W. GOULD	<i>Sword-Bearer.</i>
Sir JOHN D. DENNIS	<i>Standard-Bearer.</i>
Sir JAMES W. CURTIS	<i>Warder.</i>
Sir JOHN W. DAVIS	} <i>Captains of the Guard</i>
Sir BENJAMIN W. COIT	
Sir SAMUEL T. MELVILLE	
Sir JOHN G. SPINGLER	<i>Sentinel.</i>

Regular Assemblies, Third Wednesdays of March, June, September, and December; number of Members, 35.

PAST COMMANDERS.

- *Sir JOHN A. SHAW, Newport, 1814-16.
- *Sir STEPHEN DEBLOISE, Newport, 1817-23; 1830-34.
- *Sir ISAAC STALL, Newport, 1824-25.
- *Sir HENRY Y. CRANSTON, Newport, 1826-29.
- Sir NATHAN H. GOULD, Newport, 1852-60.
- Sir JOHN ELDRED, Newport, 1881-

Deceased, 4; living, 2.

WORCESTER-COUNTY ENCAMPMENT, WORCESTER, MASS.

CHARTER, JUNE 16, 1823.

Annual Election, First Friday of October.

OFFICERS.

M. E. Sir SETH P. MILLER	<i>Grand Commander.</i>
Sir HENRY GODDARD	<i>Generalissimo.</i>
Sir T. W. WELLINGTON	<i>Captain-General.</i>
Rev. Sir THOMAS E. ST. JOHN	<i>Prelate.</i>
Sir CHARLES B. WHITING	<i>Senior Warden.</i>
Sir ALEXANDER Y. THOMPSON	<i>Junior Warden.</i>
Sir JOHN W. JORDAN	<i>Treasurer.</i>
Sir SAMUEL T. BIGELOW	<i>Recorder.</i>
Sir JEROME WHEELOCK	<i>Sword-Bearer.</i>
Sir LEMUEL C. PARKS	<i>Standard-Bearer.</i>
Sir DANIEL W. KNOWLTON	<i>Warder.</i>
Sir DANIEL W. BEMIS }	<i>Captains of the Guard</i>
Sir HENRY C. WILSON }	
Sir LYMAN BROOKS }	
Sir JOHN DEAN	<i>Musical Director.</i>
Sir DANIEL SEAGRAVES	<i>Armorer and Sentinel.</i>

Regular Assemblies, First Friday of each month; number of Members, 79.

PAST COMMANDERS.

Sir JAMES ESTABROOK, Worcester, 1825-27, 1831-33, 1842-44, 1849, 1854.
 Sir GEORGE ESTABROOK, 1838-30.
 Sir ALBERT CASE, Boston, 1845-48.
 Sir LEVI RAWSON, Farnumsville, Mass., 1850-53.
 *Sir ASA WOODBURY, Wilkinsonville, Mass., 1855.
 *Sir HENRY EARL, Worcester, 1856-57.
 Sir SETH P. MILLER, Worcester, 1858-63.
 Sir GEORGE W. BENTLEY, Worcester, 1864-65.

Deceased, 2; living, 6.

This Encampment was originally established at Holden, Mass.; removed to Worcester, June 17, 1829; re-established at Sutton, Mass., Oct. 20, 1842; again removed to Worcester, Dec. 12, 1845, where it has since remained.

SPRINGFIELD ENCAMPMENT, SPRINGFIELD, MASS.

CHARTER, JUNE 19, 1896.

Annual Election, First Monday of November.

OFFICERS.

M. E. Sir DANIEL REYNOLDS	<i>Grand Commander.</i>
Sir WILLIAM H. SPOONER	<i>Generalissimo.</i>
Sir AMOS CALL	<i>Captain-General.</i>
Sir JOHN E. TAYLOR	<i>Prelate.</i>
Sir CYRUS K. WILKINSON	<i>Senior Warden.</i>
Sir EDWARD H. SOLACE	<i>Junior Warden.</i>
Sir THOMAS WARNER, Jr.	<i>Treasurer.</i>
Sir WILLIAM T. INGRAHAM	<i>Recorder.</i>
Sir ALANSON L. CHAPIN	<i>Sword-Bearer.</i>
Sir JOSEPH M. HALL	<i>Standard-Bearer.</i>
Sir MARK A. WINSHIP	<i>Warder.</i>
Sir MOSES WINGATE	} <i>Captains of the Guard</i>
Sir WILLIAM F. BOWERS	
Sir JOEL E. COOLRIDGE	
Sir ALPHBUS L. PARKER	<i>Armorer.</i>
Sir GEORGE D. ROLLINS	<i>Sentinel.</i>

Regular Assemblies, First Monday of each month; number of Members, 70.

PAST COMMANDERS.

- *Sir HENRY DWIGHT, Springfield, 1896, to April 4, 1898; and Nov. 7, 1898, to Jan. 5, 1891.
- *Sir JOHN NEWBURY, Springfield, April 4, 1898, to Nov. 7, 1898.
- Sir JAMES W. CROOKS, Springfield, 1851-52, 1854-55, 1857-59.
- *Sir JOHN B. KIRKHAM, Springfield, 1853.
- Sir OCEAN DICKINSON, Springfield, 1856.
- Sir WILLIAM S. SHURTLEFF, Springfield, 1860-61.
- Sir ALBERT H. KIRKHAM, Springfield, 1862.
- *Sir ISAAC D. GIBBONS, Springfield, 1863-4.

Deceased, 4; living, 4.

DE MOLAY ENCAMPMENT, BOSTON, MASS.

CHARTER, OCTOBER 10, 1848.

Annual Election, Fourth Wednesday of October.

OFFICERS.

M. E. Sir WILLIAM F. DAVIS	<i>Grand Commander.</i>
Rev. Sir JOHN W. DADMUN	<i>Generalissimo.</i>
Sir MARLBOROUGH WILLIAMS	<i>Captain-General.</i>
R. E. Rev. Sir WILLIAM S. STUDLEY	<i>Prelate.</i>
Sir JOHN MACK	<i>Senior Warden.</i>
Sir NICHOLAS A. APOLLONIO	<i>Junior Warden.</i>
Sir HENRY L. DALTON	<i>Treasurer.</i>
Sir FREDERICK A. PIERCE	<i>Recorder.</i>
Sir JAMES D. COLLINS	<i>Sword-Bearer.</i>
Sir LUCIUS A. CUTLER	<i>Standard-Bearer.</i>
Sir ALFRED F. CHAPMAN	<i>Warder.</i>
Sir JACOB N. M. CLOUGH	} <i>Captains of the Guard</i>
Sir JOSEPH M. RUSSELL	
Sir SETH T. DAME	
R. E. Sir EBEN F. GAY	<i>Armorer.</i>
Sir EDWARD STEARNS	<i>Organist.</i>
Sir LUTHER L. TARBELL	<i>Sentinel.</i>

Regular Assemblies, Fourth Wednesday of each month; number of Members, 196.

PAST COMMANDERS.

*Sir EDWARD A. RAYMOND, Brookline, Mass., 1850-51.
 Sir CHARLES W. MOORE, Boston, 1852.
 Sir THOMAS R. LAMBERT, D.D., Charlestown, Mass., 1853-55.
 Sir CLEMENT A. WALKER, M.D., Boston, 1856-58.
 Sir WILLIAM PARKMAN, Boston, 1859-60.
 †Sir EDWIN C. BAILEY, Boston, 1861-63.
 Sir WILLIAM F. DAVIS, Boston, 1864-

Deceased, 1; living, 6.

† Expelled.

HOLY SEPULCHRE ENCAMPMENT, PAWTUCKET, R.I.

CHARTER, SEPTEMBER 25, 1849.

Annual Election, First Tuesday of October.

OFFICERS.

M. E. Sir HORACE DANIELS		<i>Grand Commander.</i>
Sir ALVIN C. ROBBINS		<i>Generalissimo.</i>
Sir GEORGE S. FALES		<i>Captain-General.</i>
Sir BELA P. CLAPP		<i>Prelate.</i>
Sir EDWARD DARLING		<i>Senior Warden.</i>
Sir RUSSELL PECK		<i>Junior Warden.</i>
Sir ISAAC T. JENKS		<i>Treasurer.</i>
Sir FREDERICK BATES		<i>Recorder.</i>
Sir ERASTUS E. LAPHAM		<i>Sword-Bearer.</i>
Sir JEREMIAH REX		<i>Standard-Bearer.</i>
Sir JESSIE G. BARBER		<i>Warder.</i>
Sir WILLIAM P. ALLEN	}	<i>Captains of the Guard</i>
Sir JOHN R. JERAULD		
Sir ERVIN READ		
Sir GEORGE SAGER		<i>Sentinel.</i>

Regular Assemblies, Friday on or before each full moon; number of Members, 72.

PAST COMMANDERS.

Sir WILLIAM FIELD, Providence, 1849-50, 1854-55.
 Sir JAMES HUTCHINSON, Providence, 1851.
 *Sir ALVIN JENKS, Pawtucket, 1852-53.
 Sir CLAUDIUS B. FARNSWORTH, Pawtucket, 1856-59.
 Sir SYLVANUS CLAPP, Pawtucket, 1860-61.
 Sir NATHAN P. TOWNE, Pawtucket, 1862.
 *Sir GEORGE A. FRENCH, Pawtucket, 1863-64.

Deceased, 2; living, 5.

PILGRIM ENCAMPMENT, LOWELL, MASS.

CHARTER, OCTOBER 10, 1855.

Annual Election, Wednesday after full moon in October.

OFFICERS.

M. E. Sir WILLIAM F. SALMON	<i>Grand Commander.</i>
Sir SAMUEL D. SARGEANT	<i>Generalissimo.</i>
Sir SAMUEL T. LANCASTER	<i>Captain-General.</i>
Sir WILLIAM NORTH	<i>Prelate.</i>
Sir CHARLES A. STOTT	<i>Senior Warden.</i>
Sir GEORGE W. BEDLOW	<i>Junior Warden.</i>
Sir JONATHAN P. FOLSOM	<i>Treasurer.</i>
R. E. Sir HENRY P. PERKINS	<i>Recorder.</i>
Sir JAMES W. B. SHAW	<i>Sword-Bearer.</i>
Sir ALBION J. DUDLEY	<i>Standard-Bearer.</i>
Sir JOHN M. PEVEY	<i>Warder.</i>
Sir LEONARD BROWN }	<i>Captains of the Guard.</i>
Sir SAMUEL J. GIBBY }	
Sir STEPHEN W. HUSE }	{ <i>Organist and Musical</i>
Sir EDWARD B. HOWE	
Sir STEPHEN B. FEILDING	<i>Director.</i>
	<i>Armorer and Sentinel.</i>

Regular Assemblies, Wednesday after each full moon; number of Members, 100.

PAST COMMANDERS.

Sir SAMUEL K. HUTCHINSON, Lowell, 1855-58.
 *Sir CADWALLADER F. BLANCHARD, Lowell, 1859-60.
 Sir WILLIAM S. GARDNER, Lowell, 1861-62.
 Sir JOSEPH BEDLOW, Lowell, 1863.
 Sir WILLIAM F. SALMON, Lowell, 1864-

Deceased, 1; living, 4.

PALESTINE ENCAMPMENT, CHELSEA, MASS.

CHARTER, OCTOBER 20, 1859.

Annual Election, First Wednesday of September.

OFFICERS.

M. E. Sir TRACY P. CHEEVER	<i>Grand Commander.</i>
Sir CHARLES F. HAYNES	<i>Generalissimo.</i>
Sir GEORGE W. CHURCHILL	<i>Captain-General.</i>
Sir GEORGE H. MARDEN	<i>Prelate.</i>
Sir JOHN F. FELLOWS	<i>Senior Warden.</i>
Sir WILLIAM A. WILLIAMS	<i>Junior Warden.</i>
Sir SLADE LUTHER	<i>Treasurer.</i>
Sir GEORGE W. VOSE	<i>Recorder.</i>
Sir SETH C. AMES	<i>Sword-Bearer.</i>
Sir GEORGE W. BUSTEED	<i>Standard-Bearer.</i>
Sir EDEN W. LOTHROP	<i>Warder.</i>
Sir ALEXANDER CAMPBELL }	<i>Captains of the Guard.</i>
Sir EZRA HAWKES, Jr. }	
Sir FRANCIS S. TENT	
Sir CLIFTON A. BLANCHARD	<i>Musical Director.</i>
Sir THOMAS H. CARRUTH	<i>Librarian.</i>
Sir AMOS SEAVEY	<i>Armorer and Sentinel.</i>

Regular Assemblies, First Wednesday of each month; number of Members, 88.

PAST COMMANDERS.

*Sir CHARLES A. DAVIS, M.D., Chelsea, 1859-61.
 Sir CHARLES M. AVERY, Chelsea, 1862-64.

Deceased, 1; living, 1.

MILFORD ENCAMPMENT, MILFORD, MASS.

CHARTER, OCTOBER 29, 1850.

Annual Election, Fourth Monday of October.

OFFICERS.

M. E. Sir GEORGE E. STACY	<i>Grand Commander.</i>
Sir J. HARDING SMITH	<i>Generalissimo.</i>
Sir SULLIVAN C. SUMNER	<i>Captain-General.</i>
Sir HAMILTON B. STAPLES	<i>Prelate.</i>
Sir JAMES H. BARKER	<i>Senior Warden.</i>
Sir LEONARD FAIRBANKS	<i>Junior Warden.</i>
Sir LEONARD HUNT	<i>Treasurer.</i>
Sir AARON M. LELAND	<i>Recorder.</i>
Sir GREENVILLE B. KNIGHT	<i>Sword-Bearer.</i>
Sir CHARLES T. EAMES	<i>Standard-Bearer.</i>
Sir PHILANDER P. GOODSPEED	<i>Warder.</i>
Sir HENRY C. SKINNER	} <i>Captains of the Guard.</i>
Sir JONATHAN C. BRADFORD	
Sir LEONARD J. WILSON	
Sir JOHN M. WOOD	<i>Armorer and Sentinel.</i>

Regular Assemblies, Fourth Monday of each month; number of Members, 76.

PAST COMMANDERS.

Sir GEORGE E. JOHNSON, Holliston, Mass., 1859.
 Sir ISAAC BRITTON, Milford, 1860, 1862-63.
 Sir EDWARD F. WHITING, Holliston, 1861.
 Sir WILLIAM H. PHIPPS, Hopkinton, 1864.

SAINT BERNARD ENCAMPMENT, BOSTON, MASS.

CHARTER, OCTOBER 20, 1859.

Annual Election, First Friday in December.

OFFICERS.

M. E. SIR HENRY MULLIKEN		<i>Grand Commander.</i>
Sir HENRY W. WARREN		<i>Generalissimo.</i>
Sir F. LYMAN WINSHIP		<i>Captain-General.</i>
Sir CHARLES A. WELCH		<i>Prelate.</i>
Sir JOHN W. CANDLER		<i>Senior Warden.</i>
Sir JOHN KENT		<i>Junior Warden.</i>
Sir PETER C. JONES		<i>Treasurer.</i>
Sir RICHARD BRIGGS		<i>Recorder.</i>
Sir WILLIAM O. TAYLOR		<i>Sword-Bearer.</i>
Sir WEARE D. BICKFORD		<i>Standard-Bearer.</i>
Sir WILLIAM J. UNDERWOOD		<i>Warder.</i>
Sir WILLIAM T. KENNEDY	}	<i>Captains of the Guard.</i>
Sir WILLIAM D. STRATTON		
Sir JOSHUA H. PUTNAM		
R. E. SIR EBEN F. GAY		<i>Armorer.</i>
Sir CHARLES C. WENTWORTH		<i>Musical Director.</i>
Sir JAMES A. DUPEE		<i>Librarian.</i>
Sir LUTHER L. TARBELL		<i>Sentinel.</i>

Regular Assemblies, First Friday of each month; number of Members, 71.

PAST COMMANDERS.

Sir WILLIAM W. BAKER, Boston, 1859-61.
 Sir P. ADAMS AMES, Boston, 1862-63.
 Sir HENRY MULLIKEN, 1864-

CALVARY ENCAMPMENT, PROVIDENCE, R.I.

CHARTER, MAY 23, 1860.

Annual Election, First Tuesday of December.

OFFICERS.

M. E. Sir WILLIAM B. BLANDING	. . .	<i>Grand Commander.</i>
Sir EDWIN J. NIGHTINGALE	. . .	<i>Generalissimo.</i>
Sir CHARLES A. WEBSTER	. . .	<i>Captain-General.</i>
Sir THOMAS PHILLIPS, Jr.	. . .	<i>Prelate.</i>
Sir CHARLES R. DENNIS	. . .	<i>Senior Warden.</i>
Sir EUGENE D. BURT	. . .	<i>Junior Warden.</i>
Sir WILLIAM BUTLER	. . .	<i>Treasurer.</i>
Sir HARVEY E. WELLMAN	. . .	<i>Recorder.</i>
Sir THOMAS J. A. GROSS	. . .	<i>Sword-Bearer.</i>
Sir FREDERICK M. PERRY	. . .	<i>Standard-Bearer.</i>
Sir FRANK H. HARRINGTON	. . .	<i>Warder.</i>
Sir EDWIN A. TAFT	} . . .	<i>Captains of the Guard.</i>
Sir THOMAS H. BURRILL		
Sir ISRAEL M. HOPKINS		
Sir GEORGE B. CHACE	. . .	<i>Musical Director.</i>
Sir CHARLES T. LITTLE	. . .	<i>Sentinel.</i>

Regular Assemblies, First Tuesday of each month; number of Members, 110.

PAST COMMANDERS.

Sir HENRY BUTLER, Providence, 1860-62.
 Sir THOMAS A. DOYLE, Providence, 1863.
 Sir LEVI L. WEBSTER, Providence, 1864.

HAVERHILL ENCAMPMENT, HAVERHILL, MASS.

CHARTER, OCTOBER 26, 1893.

Annual Election, Second Tuesday of October.

OFFICERS.

M. E. Sir GEORGE W. CHASE	<i>Grand Commander.</i>
Sir JAMES E. GALE	<i>Generalissimo.</i>
Sir CARLOS P. MESSER	<i>Captain-General.</i>
Rev. Sir CHARLES H. SEYMOUR	<i>Prelate.</i>
Sir ARVIDA M. VANCE	<i>Senior Warden.</i>
Sir EDWIN A. BRADLEY	<i>Junior Warden.</i>
Sir ROBERT S. CHASE	<i>Treasurer.</i>
Sir WILLIAM B. EATON	<i>Recorder.</i>
Sir GEORGE W. WALLACE	<i>Sword-Bearer.</i>
Sir MILTON G. TENNEY	<i>Standard-Bearer.</i>
Sir WILLIAM H. TUMIS	<i>Warder.</i>
Sir BENJAMIN F. LEIGHTON }	<i>Captains of the Guard.</i>
Sir BENJAMIN F. DARLING }	
Sir HORACE M. WIGHTMAN }	
Sir NATHANIEL K. JOHNSON	<i>Armorer and Sentinel.</i>

Regular Assemblies, Second Tuesday of each month; number of Members, 78.

PAST COMMANDER.

Sir GEORGE W. CHASE, Melrose, Mass., 1893-

OLD-COLONY ENCAMPMENT, ABINGTON, MASS.

CHARTER, MAY 5, 1864.

Annual Election, First Friday in April.

OFFICERS.

M. E. Sir WILLIAM W. WHITMARSH	<i>Commander.</i>
Sir SAMUEL B. THAXTER	<i>Generalissimo.</i>
Sir EDWIN S. BRADFORD	<i>Captain-General.</i>
Sir ZACHARIAH L. BICKFORD	<i>Prelate.</i>
Sir WILLIAM L. REED	<i>Senior Warden.</i>
Sir NATHANIEL T. HUNT	<i>Junior Warden.</i>
Sir BENJAMIN L. NASH	<i>Treasurer.</i>
Sir ERASTUS M. NASH	<i>Recorder.</i>
Sir ABNER HOLBROOK	<i>Sword-Bearer.</i>
Sir GEORGE W. FAY	<i>Standard-Bearer.</i>
Sir CHARLES A. TOWNSEND	<i>Warder.</i>
Sir NAHUM REED	} <i>Captains of the Guard.</i>
Sir WILLIAM RIPLEY	
Sir CHARLES C. BIXBY	
Sir RICHARD A. HUNT	<i>Musical Director.</i>
Sir JOSEPH F. FRENCH	<i>Armorer and Sentinel.</i>

Regular Assemblies, First Friday of each month; number of Members, 82.

PAST COMMANDER.

Sir WILLIAM W. WHITMARSH, Neponset, Mass., 1864-

SUTTON ENCAMPMENT, NEW BEDFORD, MASS.

CHARTER, MAY 5, 1864.

Annual Election, First Thursday in December.

OFFICERS.

M. E. Sir JOHN B. BAYLIES	.	.	.	.	<i>Grand Commander.</i>
Sir ALBERT H. W. CARPENTER	.	.	.	.	<i>Generalissimo.</i>
Sir GUSTAVUS DELANO	.	.	.	.	<i>Captain-General.</i>
Sir WANTON T. DREW	.	.	.	.	<i>Prelate.</i>
Sir JOHN A. LEE	.	.	.	.	<i>Senior Warden.</i>
Sir CHARLES H. SANFORD	.	.	.	.	<i>Junior Warden.</i>
Sir JACOB B. HADLEY	.	.	.	.	<i>Treasurer.</i>
Sir ELISHA C. LEONARD	.	.	.	.	<i>Recorder.</i>
Sir DAVID BRAYTON	.	.	.	.	<i>Sword-Bearer.</i>
Sir JOSHUA B. WINSLOW	.	.	.	.	<i>Standard-Bearer.</i>
Sir HENRY FIELD, Jr.	.	.	.	.	<i>Warder.</i>
Sir WILLIAM W. ARNOLD	}	.	.	.	<i>Captains of the Guard.</i>
Sir DAVID S. SMALL					
Sir HENRY G. POMEROY					
Sir JOHN FULLER	.	.	.	.	<i>Sentinel.</i>

Regular Assemblies, First Thursday of each month; number of Members, 57.

PAST COMMANDER.

Sir JOHN B. BAYLIES, New Bedford, 1864-

BETHANY ENCAMPMENT, LAWRENCE, MASS.

CHARTER, OCTOBER 28, 1864.

Annual Election, Last Tuesday in September.

OFFICERS.

M. E. SIR PARDON ARMINGTON	<i>Grand Commander.</i>
Sir WILLIAM H. JAQUITH	<i>Generalissimo.</i>
Sir JOSEPH W. SMITH	<i>Captain-General.</i>
Sir NATHAN W. HARMON	<i>Prelate.</i>
Sir JOHN F. COGSWELL	<i>Senior Warden.</i>
Sir D. FRANK ROBINSON	<i>Junior Warden.</i>
Sir RUFUS REED	<i>Treasurer.</i>
Sir JOHN HAIGH	<i>Recorder.</i>
Sir ALBERT BLOOD	<i>Sword-Bearer.</i>
Sir CHARLES E. GOSS	<i>Standard-Bearer.</i>
Sir ALEXANDER H. ROWE	<i>Warder.</i>
Sir NATHAN A. BISHOP	} <i>Captains of the Guard.</i>
Sir GRANVILLE M. STODDARD	
Sir CALEB SAUNDERS	
Sir EDWARD F. PAGE	<i>Musical Director.</i>
Sir GIDEON W. WATERHOUSE	<i>Armorer and Sentinel.</i>

Regular Assemblies, Last Tuesday of each month; number of Members, 51.

WINSLOW LEWIS ENCAMPMENT, SALEM, MASS.

CHARTER, MAY 5, 1885.

Annual Election, Third Monday of October.

OFFICERS.

M. E. Sir WILLIAM SUTTON		<i>Grand Commander.</i>
Sir GEORGE HENRY PEIRSON		<i>Generalissimo.</i>
Sir DAVID SILVESTER SHATTUCK		<i>Captain-General.</i>
Sir WILLIAM C. MAXWELL		<i>Prelate.</i>
Sir GAMALIEL HODGES		<i>Senior Warden.</i>
Sir HENRY ELKINS JOCELYN		<i>Junior Warden.</i>
Sir THOMAS HUNT		<i>Treasurer.</i>
Sir JOHN J. COKER		<i>Recorder.</i>
Sir GEORGE TAPLEY		<i>Sword-Bearer.</i>
Sir DANA Z. SMITH		<i>Standard-Bearer.</i>
Sir CHARLES H. NORRIS		<i>Warder.</i>
Sir A. LAWRENCE PEIRSON	}	<i>Captains of the Guard</i>
Sir JOSEPH OSBORNE		
Sir WILLIAM H. KIMBALL		
Sir WILLIAM L. BATCHELDER		<i>Armorer.</i>
Sir GEORGE W. S. ROLLINS		<i>Musical Director.</i>
Sir WILLIAM L. BATCHELDER		<i>Sentinel.</i>

Regular Assemblies, Third Monday of each month; number of Members, 41.

JERUSALEM ENCAMPMENT, FITCHBURG, MASS.

CHARTER, MAY 5, 1865.

Annual Election, Third Thursday of September.

OFFICERS.

M. E. SIR EDMUND DANA BANCROFT	<i>Grand Commander.</i>
SIR JOHN BURNEY	<i>Generalissimo.</i>
SIR HENRY F. COGGSHALL	<i>Captain-General.</i>
SIR DAVID C. BRICK	<i>Prelate.</i>
SIR CHARLES FESSENDEN	<i>Senior Warden.</i>
SIR LUCIUS W. KINGSBURY	<i>Junior Warden.</i>
SIR CHARLES J. DELAHANTY	<i>Treasurer.</i>
SIR EDWIN S. BARRETT	<i>Recorder.</i>
SIR JOHN H. LOCKEY	<i>Sword-Bearer.</i>
SIR WILLIAM J. MERRIAM	<i>Standard-Bearer.</i>
SIR JOHN S. FOLSOM	<i>Warder.</i>
SIR GEORGE WHEELOCK }	<i>Captains of the Guard.</i>
SIR JOHN N. ROBERTS }	
SIR OLIVER N. WING }	
SIR JOSEPH PEIRCE	<i>Armorer.</i>
SIR SIMEON FULLER	<i>Musical Director.</i>
SIR JOSEPH PEIRCE	<i>Librarian and Sentinel.</i>

Regular Assemblies, Third Thursday of each month; number of Members, 40.

HUGH DE PAYENS ENCAMPMENT, MELROSE, MASS.

CHARTER, OCTOBER 27, 1885.

Annual Election, Second Wednesday of December.

OFFICERS.

M. E. Sir LORIN L. FULLER	.	.	.	.	Grand Commander.
Sir SAMUEL O. DEARBORN	.	.	.	.	Generalissimo.
Sir LYMAN DIKE	.	.	.	.	Captain-General.
Sir JOHN WILLIAM F. BARNES	.	.	.	.	Prelate.
Sir JOHN B. NORTON	.	.	.	.	Senior Warden.
Sir THOMAS WINSHIP	.	.	.	.	Junior Warden.
Sir MOORS PATEE	.	.	.	.	Treasurer.
Sir OREN H. PECK	.	.	.	.	Recorder.
Sir GEORGE N. NOYES	.	.	.	.	Sword-Bearer.
Sir JOHN BOWDITCH	.	.	.	.	Standard-Bearer.
Sir JOHN W. CHAPMAN	.	.	.	.	Warder.
Sir JOHN B. GILLET	}	.	.	.	Captains of the Guard
Sir OSGOOD W. UPHAM		.	.	.	
Sir HENRY C. MILLER	.	.	.	.	
Sir DANIEL RUSSELL	.	.	.	.	Musical Director.
Sir SMITH W. NICHOLS	.	.	.	.	Armorer and Sentinel.

Regular Assemblies, Second Wednesday of each month; number of Members, 106

SAINT OMER ENCAMPMENT,* SOUTH BOSTON, MASS.

CHARTER, OCTOBER 27, 1865.

Annual Election, First Monday of October.

OFFICERS.

R. E. Sir BENJAMIN DEAN	<i>Commander.</i>
Sir DUNCAN M. B. THAXTER	<i>Generalissimo.</i>
Sir NICHOLAS A. APPOLLONIO	<i>Captain-General</i>
Sir CLEMENT A. WALKER	<i>Prelate.</i>
Sir CHARLES ROBBINS	<i>Senior Warden.</i>
Sir BENJAMIN POPE	<i>Junior Warden.</i>
Sir JAMES B. ROBE	<i>Treasurer.</i>
Sir FREDERICK H. UNDERWOOD	<i>Recorder.</i>
Sir BENJAMIN F. BAYLEY	<i>Sword-Bearer.</i>
Sir CHAUNCEY PAGE	<i>Standard-Bearer</i>
Sir EDWARD A. BRAINARD	<i>Warder.</i>

Regular Assemblies, First Monday of each month; number of Members, 14.

BERKSHIRE ENCAMPMENT, PITTSFIELD, MASS.

CHARTER, DECEMBER 22, 1865.

Dispensation for this Encampment was granted by the M. E. Grand Master, returnable at the semi-annual Assembly in May, 1866; the consent of Springfield Encampment being first obtained.

The following Officers were appointed:—

Sir LORENZO H. GAMWELL	<i>Commander.</i>
Sir HENRY CHICKERING	<i>Generalissimo.</i>
Sir BYRON WESTON	<i>Captain-General.</i>

* Not constituted.

NEWBURYPORT ENCAMPMENT, NEWBURYPORT, MASS.

CHARTER, MAY 12, 1808.

PAST COMMANDERS.

*Sir NATHANIEL KNAPP, Newburyport, Mass., 1795-1823.

Sir RICHARD F. SPOFFORD, M.D., Newburyport, Mass., 1824-40, 1855-62.

Deceased, 1; living, 1.

This Encampment was instituted in 1795; and in May, 1808, it received a "Charter of Recognition." The Charter was surrendered to the Grand Encampment, Oct. 12, 1840, restored Oct. 10, 1855, and again surrendered in October, 1862.

MAINE ENCAMPMENT, PORTLAND, MAINE.

CHARTER, MARCH 17, 1821.

PAST COMMANDERS.

(While under the jurisdiction of the Grand Encampment of Massachusetts and Rhode Island.)

Rev. Sir SOLOMON SLAS.

Sir JOSEPH M. GERRISH.

Sir THOMAS S. BOWLES.

Sir SAMUEL FESSENDEN.

Maine Encampment ceased to be under the jurisdiction of the Grand Encampment of Massachusetts and Rhode Island, Oct. 10, 1849. In 1854 it was removed from Portland to Gardiner, where it is now located.

VILLAGE ENCAMPMENT, GREENWICH, MASS.

CHARTER, JUNE 16, 1825.

PAST COMMANDERS.

*Sir EZEKIEL L. BASCOM.

Sir JOHN WARNER.

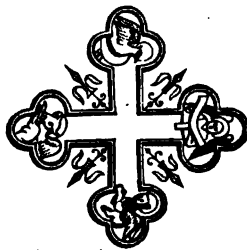
The Charter of this Encampment was declared forfeited, by a vote of the Grand Encampment, at a Special Assembly held Feb. 28, 1838.

RECAPITULATION.

The Grand Encampment of Massachusetts and Rhode Island is composed of—

Grand Officers	14
Past Grand Officers (permanent members, excluding present Grand Officers)	22
Past Commanders of Subordinate Encampments (permanent members not included in enumeration of past or present Grand Officers, or present Commanders)	27
Commanders, Generalissimos, and Captains-General of 20 Subordinate Encampments	60
Total	<u>123</u>

Whole number of Knights affiliated with Subordinate Encampments, 1,930.



CONSTITUTION.



Constitution of the Grand Encampment
OF
KNIGHTS TEMPLARS AND APPENDANT ORDERS
OF MASSACHUSETTS AND RHODE ISLAND.

ARTICLE I.—GRAND ENCAMPMENT.

STYLE AND TITLE.

SECTION 1. — The style and title of this Body is "The Grand Encampment of Knights Templars and the Appendant Orders of Massachusetts and Rhode Island."

JURISDICTION.

SECT. 2. — Its jurisdiction extends over the territorial limits of Massachusetts and Rhode Island.

POWERS.

SECT. 3. — In it alone is vested the right and duty, which it cannot delegate, to superintend and govern all Encampments of Knights Templars and the Appendant Orders within this jurisdiction.

It has exclusive power to grant dispensations and warrants for forming and opening Encampments of the above Orders, and to extend or revoke the same.

It enacts statutes and issues edicts, and amends and repeals the same.

It censures, suspends, and erases Councils and Encampments, and any of their members, for violation or neglect of its statutes and edicts.

It has supreme authority, throughout this jurisdiction, in all matters pertaining to Templar Masonry, subject only to the ancient landmarks of the Order.

MEMBERS.

SECT. 4. — It shall consist of a Grand Master, Deputy Grand Master, Grand Generalissimo, Grand Captain-General, Grand Prelate, Senior Grand Warden, Junior Grand Warden, Grand Treasurer, Grand Recorder, Grand Sword-Bearer, Grand Standard-Bearer, Grand Warder, Grand Captain of the Guards, Grand Sentinel, — *ex-officiis*; of all Past Grand Masters, Past Deputy Grand Masters, Past Grand Generalissimos, and Past Grand Captains-General of this Body; of the Commanders, Generalissimos, and Captains-General, for the time being, of all subordinate Encampments under this jurisdiction; and of all Past Commanders of such subordinates, so long as they are members of an Encampment, under this jurisdiction, in good standing.

The above-named present and past Officers (the Grand Sentinel excepted), and Representatives and Past Commanders of subordinate Encampments, are the only voters in this Grand Encampment.

A permanent member has but one vote in his own right as such, and but two in any case.

ATTENDANCE AND PROXIES.

SECT. 5. — The Grand Master, Deputy Grand Master, Grand Generalissimo, and Grand Captain-General of this Grand Encampment; and the Past Grand Masters, Deputy Grand Masters, Grand Generalissimos, and Grand Captains-

General, being unable to attend the Assemblies in person, — shall have the power to appoint a proxy, who shall be entitled to all the rights and privileges of his constituent, except that of taking his rank in Grand Encampment.

Such proxy must, at the time of his appointment, be a member of *some subordinate Encampment under this jurisdiction*, and a Templar of not less than three years' standing, and must present a properly authenticated certificate of his appointment.

Grand Commanders, Generalissimos, Captains-General, for the time being, of subordinate Encampments, being unable to attend the Assemblies of this Grand Encampment in person, shall have the power to appoint a proxy, who shall be entitled to all the rights and privileges of his constituent, except that of taking his rank in this Grand Encampment.

Such proxy must, at the time of his appointment, be a member of the *same* subordinate Encampment as his principal, and a Templar of not less than three years' standing, and must present a properly authenticated certificate of his appointment.

OFFICERS AND ELECTION.

SECT. 6. — The first nine officers shall be chosen by written ballot; the others, by appointment of the Grand Master.

No Knight is eligible to any office in this Grand Encampment, unless he be a member of some subordinate Encampment, and a Templar of not less than three years' standing.

The officers thus chosen shall serve until their successors have been installed. The title of the Grand Master is "MOST EMINENT;" of the other Grand Officers, "RIGHT EMINENT."

ASSEMBLIES.

SECT. 7. — This Grand Encampment shall assemble, in October and May of each year, at such time and place as the presiding officer shall appoint, — in October, for the election of officers and the transaction of the annual business; and in May, for the exemplification of the work and ritual, and the transaction of such business as shall be necessarily presented, and the consideration of such matters as pertain to the general good of the Order.

Special Assemblies may be held at the pleasure of the presiding officer; but no business shall be done at a special meeting other than that of which a notice accompanied the call.

PREROGATIVES AND DUTIES OF OFFICERS.

SECT. 8. — The Grand Master and Deputy Grand Master, at their pleasure, visit and preside in any subordinate Encampment, and give such instruction and direction in the work and ritual as the good of the Order may require; always conforming to the ancient landmarks and this Grand Constitution.

It is the duty of the Grand Master, in person or by one of his Council, to visit and examine every subordinate Encampment under dispensation once in three months, and every chartered Encampment annually, and cause a report of the same to be made at the Annual Assembly of this Grand Encampment.

It is the duty of the Grand Treasurer to report to the Grand Master or presiding officer, whenever and as often as there shall be a surplus of one hundred dollars in the treasury, not subject to any appropriation already made; and to invest the same by and with the advice of the first two officers.

It is the duty of the Grand Recorder, annually, to communicate to the Grand Recorders of all State Grand Encampments, and to the Grand Recorder of the Grand Encampment of the United States of America, a list of all the Grand Officers of this Grand Encampment, and all such other matters as the Most Eminent Grand Master shall deem to be for the general good of the Order, or useful for their information.

The other duties of the above officers, and the duties of the other officers, are such as are traditionally appropriate to their offices, and such as may be required of them by this Grand Encampment and the Grand Master.

NEW ENCAMPMENTS.

SECT. 9. — Dispensations for forming and opening new Encampments may be issued by the Grand Master during recess of the Grand Encampment only, — Dispensations so issued to be of force only until the succeeding stated Assembly of this Body, unless continued by vote thereof: provided, however, that no Dispensation shall be issued without the consent of the Encampment nearest to the place where the new one is to be located; and, if in that town or city there is more than one, the consent of all shall be obtained.

Charters shall be granted by vote of the Grand Encampment alone, and at a stated Assembly.

An Encampment formed within this jurisdiction, without a Dispensation or Charter, as above provided, shall be deemed illegal; and all communication between Encampments under this jurisdiction, and the members of such illegal ones, is hereby strictly forbidden.

FEEs FOR DISPENSATIONS AND CHARTERS.

SECT. 10. — The fees for a Dispensation are forty dollars to the Grand Encampment, and three dollars to the Grand

Recorder ; and, for a Charter, sixty dollars to the Grand Encampment, and seven dollars to the Grand Recorder ; and, for a Charter without a previous Dispensation, one hundred dollars to the Grand Encampment, and ten dollars to the Grand Recorder. In no case shall a Dispensation or Charter be issued, until the required fees shall have been paid to the Grand Treasurer.

GRAND FUND.

SECT. 11. — One-tenth of the unincumbered funds of this Body, at its Annual Assembly in October, 1859, and one-tenth of its present and future income, shall be set apart, and shall form a "Grand Fund ;" the interest only of which shall be expended, for charitable and other purposes, at the discretion of this Grand Body : provided, however, that no portion of the interest shall be expended for any purpose whatever, until the principal shall amount to five thousand dollars. The unexpended income of the fund, and all donations to the same, shall be annually added to the principal. Until this fund shall amount to five thousand dollars, it shall not be in knightly faith to diminish the rate of increase as provided above.

The Grand Master, Grand Treasurer, and Grand Recorder shall be a Committee, to be styled "The Grand Fund Committee," whose duty it shall be to attend to the safe and profitable investment of this fund. They shall also make a detailed report, in writing, of its condition at each and every Annual Assembly in October. A failure so to do shall render them ineligible to re-election for the ensuing year.

ARTICLE II.—SUBORDINATE ENCAMPMENTS.

MEMBERS.

SECTION 1. — Every subordinate Encampment shall consist of a Grand Commander, Generalissimo, Captain-General, Prelate, Senior Warden, Junior Warden, Treasurer, Recorder, Sword-Bearer, Standard-Bearer, and Warder, and such other officers and members as may be found convenient.

ASSEMBLIES.

SECT. 2. — Every subordinate Encampment shall assemble at least quarterly for improvement and business.

OFFICERS : ELECTION AND DUTIES.

SECT. 3. — The first eight officers shall be elected by written ballot : the others may be appointed by the Grand Commander at the pleasure of the Encampment. The officers thus chosen shall serve until their successors shall have been installed. The title of the GRAND COMMANDER is "MOST EMINENT." The Grand Commander of a subordinate Encampment has it in special charge to see that the By-laws of his Encampment and this Grand Constitution are duly observed ; that accurate records are kept, and just accounts rendered ; that regular returns to this Grand Encampment are made annually ; and that the annual dues are promptly paid. He calls special Assemblies of his Encampment at pleasure ; and it is his duty, with his Generalissimo and Captain-General, to attend all Assemblies of this Grand Encampment.

The duties of the other officers are such as are traditionally appropriate, and such as may be assigned them by the Encampment or the Grand Commander.

OBLIGATION.

SECT. 4. — The officers of every subordinate Encampment before installation, and every candidate upon admission, shall take the following obligation; viz., "I, ———, promise and vow that I will support and maintain the Constitution of the Grand Encampment of Knights Templars and the Appendant Orders of Massachusetts and Rhode Island, and the Constitution of the Grand Encampment of the United States of America, so far as the same shall conform to the Ancient Landmarks of the Order."

ANNUAL RETURNS.

SECT. 5. — Every subordinate Encampment shall make a return to the Grand Recorder of this Grand Encampment, on or before the tenth day of October, annually, of the roll of its officers and members, of all candidates for the Orders accepted or rejected; and shall pay to this Grand Encampment five dollars for every Knight created, and an annual fee of three dollars.

ORDERS, FEES, AND RULE OF SUCCESSION.

SECT. 6. — No subordinate Encampment shall confer the Orders of Knighthood for a less sum than thirty dollars, nor on any person who shall not have regularly received the several Degrees of E. A., F. C., M. M., M. M. M., P. M., M. E. M., and R. A. M. The Orders shall be conferred in the following succession, viz.:— 1. KNIGHT OF THE RED CROSS; 2. KNIGHT TEMPLAR; 3. KNIGHT OF MALTA.

SOJOURNERS.

SECT. 7. — It is not regular for a subordinate Encampment to confer the Orders of Knighthood upon any sojourner from any State or place in which there is an Encampment regularly established, except by consent of the Encampment

having jurisdiction. Any Encampment which violates this regulation shall be subject to knightly discipline, and be required to pay, on demand, to the Encampment having jurisdiction, the amount of fees received.

Any Encampment may, however, take cognizance of the conduct of sojourning Knights.

QUESTIONS.

SECT. 8. — In every Assembly of Knights, all questions, except of the admission of candidates and members, and of matters specially reserved by the By-laws, shall be decided by a majority vote, — the presiding officer, if a member, being entitled to one vote, and, in case of a tie, to the casting vote.

REGALIA.

SECT. 9. — The regalia of this Grand Encampment and its subordinates is such as is, from time to time, approved by this Grand Body.

OPENING AND CLOSING.

SECT. 10. — All Councils and Encampments should be opened and closed in due and ancient form; and Encampments, with devotion.

AMENDMENTS.

SECT. 11. — This Grand Constitution may be altered or amended by vote of two-thirds of the members present at any Annual Assembly in October.

APPENDIX.

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APPENDIX.

[Copy of Printed Proceedings, 1840.]

ABSTRACT OF THE PROCEEDINGS OF THE ANNUAL MEETING, AT PROVIDENCE, R.I., OCT. 12, 1840.

THE Grand Encampment was formed in due array at half-past three o'clock, P.M.

Sir Knight Clemmons, of Providence, was appointed Grand Sentinel for this meeting.

The record of the last meeting was read.

Sir Moses Richardson, of Providence, reported progress on the subject of the Charter of the late Washington Encampment at Newport.

The Grand Master reported on the condition of Maine Encampment, at Portland, and on the Charter of the late Worcester County Encampment. He also reported that he had, since the last meeting, commissioned a special delegation, consisting of Sirs John B. Hammatt and Hugh H. Tuttle, of Boston, to make Newburyport Encampment an official visit; and that said Encampment had surrendered its Charter, and made the request that, should occasion hereafter require, it may be returned, on petition, free of expense;

Whereupon it was *Voted*, That the Sir Knights at Newburyport shall be at liberty to recall their Charter whenever they may think the interests of the institution are to be promoted thereby; subject, however, to such restrictions and conditions as this Grand Encampment may see proper to impose.

The Grand Master presented a design of a DIPLOMA, whereupon Sir Winslow Lewis, Jr., offered the following resolution, which was unanimously adopted:—

Whereas, The Boston Encampment have, at great expense procured a Diploma of peculiar appropriateness and beauty; therefore *Resolved*, That this Grand Encampment allow them the privilege of the copyright of said Diploma, and hereby sanction and recommend its adoption by all Encampments and Sir Knights under its jurisdiction.*

Sirs Moses Richardson and William C. Barker, of Providence, and John Stevens, of Boston, were appointed a Committee to audit the Treasurer's accounts.

Sirs Joseph S. Cook and Winslow Lewis, Sen., were appointed a Committee to examine the second section of the second article of the By-Laws of this Grand Encampment, and report thereon. The Committee subsequently reported that the 2d Sect., Art. II., be amended by striking out the words "except for clergymen;" which report was unanimously accepted. [The object of this amendment is to abolish the gratuitous admission of clergymen.]

On motion, *Voted*, That measures be taken to obtain a repeal of that part of the By-Laws of the General Grand Encampment of the United States, which allows Past Grand Commanders of subordinate Encampments to remain permanent members of Grand Encampments, after such subordinate Encampments cease to exist.

On motion, *Voted*, That this Grand Encampment pay the expenses of their first officer, or in case he shall decline, the next officer in rank who may be able to attend the Triennial Meeting of the General Grand Encampment at New York, on the second Tuesday of September next.

* This Diploma has been got up at great expense; and for richness, beauty, and appropriateness of design, is not equalled by anything of the kind in this country. It is a strictly classical production, and will make a desirable parlor-picture. The CERTIFICATE is so written as to adapt it to the use of any Grand or Subordinate Encampment in the United States. Any number of copies may be had after the 20th December, 1840, on application, by letter or otherwise, to the Grand Master (Charles W. Moore, Charlestown, Mass.), or to Sirs John B. Hammatt or John J. Loring, Boston. The price will be \$2 a copy on fine drawing-paper (preferable for framing), and \$2.50 a copy on parchment. Copies will be carefully forwarded as directed.

The Grand Encampment then resolved itself into a Committee of the whole for the choice of officers, Sir John J. Loring in the Chair.

Sirs James Salsbury, Moses Richardson, and Winslow Lewis, Jr., were appointed a Committee to collect and report the ballots.

The votes were then taken, and the following Sir Knights declared to be duly elected to the offices set against their names:—

Sir CHARLES W. MOORE, Charlestown	<i>Grand Master.</i>
Sir JOHN FLINT, Boston	<i>Deputy Grand Master.</i>
Sir JOHN B. HAMMATT, Boston	<i>Grand Generalissimo.</i>
Sir WILLIAM FIELD, Pawtucket	<i>Grand Captain-General.</i>
Sir RUEL BAKER, Boston	<i>Grand Senior Warden.</i>
Sir JOHN R. BRADFORD, Boston	<i>Grand Junior Warden.</i>
Sir SAMUEL WALES, Boston	<i>Grand Treasurer.</i>
Sir SAMUEL HOWE, Dorchester	<i>Grand Recorder.</i>
Sir SIMON W. ROBINSON, Boston	<i>Grand Warder.</i>
Sir HUGH H. TUTTLE, Boston	<i>Grand Standard-Bearer.</i>
Sir BENJAMIN H. WEST, Pawtucket	<i>Grand Sword-Bearer.</i>

A Committee was then appointed to wait upon the Grand Master and inform him of his re-election, who appeared, signified his acceptance, and resumed the Chair.

The officers were then qualified, and proclamation was made that the Grand Encampment was duly organized for the ensuing year.

The ceremony of conferring the Order of Malta (as it is conferred in the Boston Encampment) was then gone through with under the direction of the Grand Master; which ceremony was unanimously approved and sanctioned by this Grand Encampment.

The Grand Encampment was closed at half-past nine o'clock, and the Sir Knights disbanded in harmony and good fellowship.

Attest,

SAMUEL HOWE,
Grand Recorder.

[Grand Recorder's Address — Samuel Howe, Boston, Mass.]

